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# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LII

NEW SERIES  
VOLUME XXXII. No. 38

JACKSON, MISS., September 18, 1930

Five were received into the Brookhaven Church Sunday, two at Oxford.

Dr. Louie D. Lewton, pastor of Druid Hills Church, Atlanta, is the new chairman of the Promotion Committee of the Southern Baptist Convention. We presume he takes the place in which Dr. Lawrence served a short time.

The largest bell in the world was put in place in the Riverside Church, New York City, recently. It weighs 22 tons. It is 300 feet above ground. It is one of 72 bells in the carillon of this church, given by Mr. Jno. D. Rockefeller, Jr. The bells are rung by electricity, operated by a keyboard similar to an organ.

Dr. Frank Moody Purser reached his home in Oxford this week and will be in his pulpit next Sunday, after a trip of four months, which took him through Egypt, Palestine, Syria, part of Turkey, and a good part of Europe. He was accompanied by his wife and daughter. We are sure he comes back greatly benefitted and his ministry will be enriched by his experiences abroad.

The Baptist, of Chicago, gives its readers a picture of Rev. A. A. Cosey, of Vicksburg, who for many years was mission secretary of the Negro Baptist Convention in Mississippi. He is now pastor of King Solomon Church and Editor of The Advance-Despatch. He has always worked in fellowship with the White Baptists of the State.

Before the Civil War in this country Mr. Lincoln startled the people with the statement that no country could long continue half slave and half free, that is, with some states permitting slavery and others forbidding it. All came eventually to see that he spoke the truth. And now some people are urging that the government of this country go back to the practice of permitting each state to determine for itself whether or not intoxicating liquors may be sold. This is as impracticable as permitting the states to settle separately the slavery question. If Canada gives us trouble in the liquor business, what could we expect of states like New York and New Jersey?

Pastor C. W. Baldridge, of Inverness, rejoices that 84 have been added to the church in the past fifteen months, the greater part on confession of faith. Nine Sunday School romos have been added to the church, all local obligations met and monthly contributions made to missions. The interior of the auditorium has been greatly improved. J. M. Metts preached in the revival meeting, and Mr. and Mrs. Armstrong led the music. The church gave the pastor a gold watch and chain. He spent his vacation in Tennessee holding meetings in which 46 were added to the churches. Recently he has been holding a meeting at a mission station near Inverness where 22 have professed faith, of whom 15 have asked for baptism. Nine came by letter.

This is a cut of one of the beautiful pens we are offering for a premium for securing subscriptions to The Baptist Record. Read issue of Sept. 11th, for full information.



Friends regret to learn of the death in Montclair, N. J., of Jno. McArthur Palmer, son of Dr. and Mrs. Ray Palmer, of Washington City. He is said to have been a brilliant newspaper man and only 27 years of age.

On Sunday afternoon, September 14, at Pearl City, a new town four miles east of Jackson, E. C. Williams organized a Sunday School with five classes. There were 33 in attendance and the first Sunday School offering was \$1.80. A church was organized at this place five days before by Brother C. J. Olander of Brandon.

While we cannot publish programs of Associations, for lack of space, we are glad to note a carefully prepared and printed program of Lebanon Association, meeting at Sumrall, Sept. 23-24; also of Bolivar Association at Cleveland, Oct. 9th, and of Copiah Association at Carpenter Oct. 7-8. This shows that brethren are working at the job.

Mississippi College and Hillman College opened the new session last week. The attendance of Freshmen at Mississippi College is a gratifying increase over last year, showing that the work of Dr. H. M. Harris, Mr. Robert Gandy and Rev. C. S. Moulder, during the summer, has not been in vain. The attendance at Hillman is good, but they have room for a few more.

Picked up one of the most popular weekly magazines the other day and looked it over. Its remarks on events of the week are under many heads. One of these is Religion. We turned to see what in the religious world was thought worthy of mention in this magazine. It gave about all its space to Aimee Semple MacPherson who was reported to have sent her mother to the hospital by a lick on the nose. And yet some people do not take a religious paper because they can get enough of religious discussion in the secular magazines.

—BR—

SUNDAY SCHOOL ATTENDANCE, Sept. 14	
Oxford Church	293
Meridian, First Church	733
Offering	\$58.81
Jackson, Davis Memorial	382
This includes Orphanage S. S. of 240	
Gulfport, First Church	416
Offering	\$111.77
Brookhaven Church	575
Jackson, First	677
Jackson, Calvary	858
Jackson, Griffith	323
Jackson, Parkway	165
Clinton Church	498
Fifth Ave. Church, Hattiesburg	277
Offering \$	
Brookhaven Church	575
B. Y. P. U.	152

The S. S. attendance Sunday, Sept 7, at Calvary Church, Jackson, was 946 instead of 746, a typographical error which we regret.

## A SERIOUS SITUATION IN OUR FOREIGN MISSION WORK

—o—

(By Chas. A. Leonard)

### A Missionary's Reflections on Probable Further Cuts of Mission Funds

Our hearts sank within us this week when we read the recent statement issued by the Secretaries and Administrative Committee of the Foreign Mission Board in which it was stated that funds received through the Cooperative Program and otherwise had fallen off more than two hundred thousand dollars for the year ending April 30, and asking, as the announcement was headed: "What Shall the Foreign Mission Board Do?"

The Foreign Mission Board should be thanked for its frankness and for giving warning at this time, but we are cut to the quick and are made sad indeed that such a state of affairs exists. Yes, what shall our Foreign Mission Board Do? The question falls back on the churches, but more truly on the leaders among our Southern Baptist Churches. We people out here are the most seriously affected. Yet we are helpless. What shall we do?

#### Funds Already Cut to the Limit

Every year for several years we have not only been denied the privilege of going forward, but have been told to retrench, funds and forces being cut lower each year. What we regard as emergencies cannot be granted. When requests are made for these and for means of taking advantage of special opportunities and openings for the advancement of the Kingdom, we are told by the Board that the Convention has instructed them to make no advance until the debt is wiped out. We cannot believe that the rank and file of our Southern Baptist brothers and sisters scattered throughout the Convention desire that we shall continue to be told to retrench, for many at home who are interested in giving the gospel to a lost world have told us that were the Foreign Mission Board representatives allowed to go before the churches with a free hand the debt would be wiped out in less than two months. Whether this is true or not, we are unable to say, and just how the money should be raised for Foreign Missions may not be for us to say; but we cannot believe that even one out of ten of our people would be willing to allow things to exist as they do were they able to see how badly we need to go forward.

#### Shall We Throw our Missionaries Overboard?

The time has come when some of us would like to know, if possible, what the future really holds in store for us. The question asked is: "What shall the Foreign Mission Board do? But, brethren, the real question is what are we missionaries going to do? We must not retrench, but should go forward. How shall we do it? We cannot call upon the Chinese churches even for our support, for it is all they can do to support their own work. We cannot beg, for the Chinese people as a whole are too poor to give sustenance to foreign missionaries. We could secure employment with foreign firms in China, and some at large salaries, but God has called us to do mission work. We are not allowed to "beg" even for Foreign Missions in the homeland. Then what are we to do? Is it coming to where some of us must apply to other mission boards working in China to support us and the work begun by Southern Baptists, and at the same time make it possible for us to advance?

#### Other Mission Boards Sending Reinforcements

Some may say: "You must remember that our people are without money, or bled to death with appeals of this kind or that." Then, my brethren, why is it that other missionary societies are able to secure funds for their work? The Christian Missionary Alliance is making great strides and pushing forward its foreign mission work in China, we are told. Where does its money come from for the sending of hundreds of missionaries to the Far East? It comes from the Christian churches of America.

The China Inland Mission is also making great advances in China, while we are told to retrench, and while some of our wornout missionaries who

need rest and whose furloughs have been due for years, are remaining on the field and working with a timid fear that should they go to the homeland for needed rest, they would be kept at home as many others are being kept from the work of saving souls, whom they love more than their own lives. They are now up in years, and having given their best years and the best of their lives to the working among the Chinese, they do not feel that they would fit into the work of the churches of America. So they plod along at their work needing rest until God calls them home. This is not as it should be.

#### Whence Increased Funds of Other Boards?

The China Inland Mission formerly secured its funds from England, but now they have turned to the United States for much of their money, and we understand a large part of their contributions now come from there. The reader will be interested to know that the two missionaries who are spending a year in our field arranging for location of the twenty families are Baptists. I am told that from eighty to ninety per cent. of the C. I. M. missionaries come from Baptist churches; then it stands to reason that much of the money they collect in America for their work is also received from Baptist churches. One of their missionaries told me that they had no trouble raising funds in the United States for their work. He was surprised to learn that we as representatives of Southern Baptists have our hands tied and are receiving no reinforcements, not even being able to employ additional evangelists to open outstations at important growing towns where we are being asked by the Chinese to send them men to preach the Word.

God is blessing in a most encouraging way the work we are trying to do in North Manchuria, but we cannot think of having to go backward. The question which comes to us as we see others going forward, is "Shall we sit still and at a dying rate deny ourselves the privilege of going forward with them?" God help us to answer this question. And may He help each leader among our Southern Baptists to answer the question: "What shall be done regarding this great cause, so dear to the heart of our Lord, the question of giving the gospel to a lost world, the cause for which our great Southern Baptist Convention was founded?"

Our hearts burn within us, dear brethren, as we write these lines, for we dwell among a people who are without God and without hope; and hardly a week passes but that we receive a request from some part of our field which we cannot meet because we are without money.

Harbin, Manchuria, China.

—BR—

## PREACHERS SIGNING UP

The Relief and Annuity Board is pleased that before we had time to fully organize the Service Annuity Department a number of pastors had signed and returned to us the preacher's application for participation in the plan. These applications are on file. When a sufficient number of preachers and churches have signed and returned their applications the plan will begin to operate. The churches and pastors who furnish this minimum number will constitute our Charter Roll which will be preserved through the years to come.

There are separate applications for a preacher and a church. The pastor should first secure and sign his application which does not bind him unless and until the church has filed with us its signed agreement to cooperate in the plan. After a pastor's application is sent to us, we will approach the church in a proper manner which will in no way embarrass the pastor and undertake to secure the church's cooperation.

We are now prepared to send out application blanks, requests for which should be addressed to The Relief and Annuity Board, 1226 Athletic Club Building, Dallas, Texas.

—H. F. Vermillion,  
Managing Director,  
Service Annuity Department

## BAPTISTS IN THE MONEY MARKET

—o—  
(By Nelson T. Tull)

### I. Loans to Churches

"Baptists cannot become Catholics in order to borrow money from your bank."

This remark climaxed a spirited discussion between this writer and a New Orleans bank official whose special assignment by his bank is to look after church loans. By church loans I mean all church and denominational loans. The bankers spell church with a big "C" and do not make the close discrimination that is made by Baptists between the individual church and the denomination.

My banker friend had just been making some comparisons between the Baptists and the Catholics as to the methods by which they do business. These comparisons placed the Baptists in an unfavorable light and called forth the rejoinder quoted above. He had just said that the banks consider Catholic loans as good as government bonds.

My conversation with the banker put me to thinking and provoked the investigation which has prompted this article. I have been made to see that the Baptists must find an approach to the banks based on the church polity and fundamental principles for which the Baptists stand. In other words, since the Baptists cannot become Catholics in order to borrow money from the banks, how can the Baptists build a credit with the banks along lines consistent with Baptist polity?

In the first place it will be well to consider the things that go to make a good loan and that are necessary in establishing credit. Calling to my assistance my own banking experience, I feel safe in saying that the four things here named must be considered in extending credit and must be faithfully observed in building credit:

1. Honesty
2. Promptness
3. Supervision
4. Collateral

I am sure that even the casual reader will at once detect the points wherein Baptists are weak. The banks do not question the honesty of Baptists. The Baptists have proved that they hold sacred their financial obligations. The banks do not consider very seriously the matter of collateral. They do not ever want to come into possession of Baptist churches and Baptist institutions by means of foreclosure. Anyway, when it comes to collateral the banks can make their own appraisal and satisfy themselves about the collateral offered. Baptists are weak and have proved themselves weak on the two points of Promptness and Supervision.

It will be interesting to know that the banks of New Orleans are carrying Baptist loans to the enormous sum of \$5,024,665.00.

1. To individual churches.....	\$1 399,500.00
2. To institutions without Convention guarantee.....	\$1,631,900.00
3. To Conventions and to institutions with Convention guarantee.....	\$1,993,265.00
TOTAL .....	\$5,024,665.00

From my study of the situation and from the reaction of the bankers with whom I have discussed the matter, I am convinced that the greatest menace to Baptist credit now is the number of large debts on individual churches. I shall, therefore, give first attention to church loans in this article with the idea of showing by comparison with the Catholics why the banks consider Catholic loans so much more desirable. The difference lies primarily in the matter of supervision.

When you discuss the polity and business methods of the Catholics what applies in one section of the country will apply in the main everywhere. I shall therefore take New Orleans as a cross section of the Catholic organization.

In order to get the setting for the discussion of the local Catholic congregation let us go up as high as the Archbishop and come down. The

Continued on page 6

Thursday, September 18, 1930

# Housetop and Inner Chamber

When you send in your renewal, include the subscription of a friend who is not now a subscriber.

The Editor has to do some of his writing these days on the train. This may account for the omission of a few words in the articles last week on page one.

Brother Percy Ray was ordained to the ministry by the church at Chalybeate in Tippah county last week. He is one of many preachers by this name in this part of the State.

Rev. J. W. Gray moves from Dentville to Hernerville, but continues his work in the same field. At Pine Bluff Church they had last Sunday 200 in Sunday School and eighty at prayermeeting.

When your Association meets, see that someone is appointed to look after subscriptions to The Baptist Record. Sample copies will be mailed in time for distribution if you will let us know name and address of person to mail them to.

Brother Robert L. Cooper, evangelistic singer, after sojourning in Oklahoma for a few years, has returned to Mississippi, making his home at Aberdeen. From this point he will be ready to help in meetings as in the past.

We are publishing this week a long article from brother N. T. Tull about the difference between Baptist and Catholic financial methods. Usually we do not publish an article of this length, but it is about matters that our people need to study through. We hope it will be read seriously.

Our sympathy is with brother T. N. Lusk, of Winona, whose beloved companion passed away Aug. 31, being sick only a few minutes. She was one of the Lord's own. Brother Lusk is 77 years old and has been a subscriber to the Record since the beginning of its publication. May the Lord give him great comfort in his time of need.

Gospel singer Stanley Armstrong and wife have just concluded a meeting at Sparta, N. C., resulting in thirty additions. Mr. Marshall Mott, formerly a successful attorney of Winston-Salem, did the preaching. This meeting was held in the midst of a Hard-shell stronghold. The Armstrongs are now in a meeting at Boone, N. C.

Pastor W. C. Howard, of Flora, has accepted the call to the church at Forest and will begin his work there Nov. first, the Lord willing. Brother Howard came to us from North Carolina by way of the Seminary at Louisville and has proved a leader and wise pastor and good preacher.

It is still true, as Jesus said, that ye do err not knowing the Scriptures nor the power of God. There seem to be people who are willing to break into print and tell all they don't know about God's answering prayer for rain, who have never read the word of God in Isaiah (45:5) "I am the Lord and there is none else... I form the light and create darkness. I make peace and create evil. I, the Lord, do all these things."

One of the best training schools that we have had in a long time in a town where there is only one Baptist church was held at Canton. We had a very fine enrollment and many of the workers took the work and examinations for awards. The Superintendent, Mr. George Smith-Vanez, said one of the results was an enlarged vision and an entire reorganization of the school. Brother J. J. Mayfield is the very efficient pastor and is strongly entrenched in the hearts of his people. We heard many words of commendation of his work and not an adverse criticism. We followed the training school with a few days revival effort in which there were 45 additions to the church, half of them for baptism.—J. E. Byrd.

On Sunday, Sept. 7, brother W. H. Patton celebrated his eighty-third birthday. This has been a custom of several years. Mr. Gonzales, of Atlanta, an old friend, sponsors it. Besides Mr. Patton and Mr. Gonzales were present, Rev. Charles Wesley, Rev. N. A. Edmonds, Rev. J. M. Phillips, Mr. M. E. Ward, Chas. Thatch, Kearney Hale, Telmore Caraway and son, Dan Beard, W. B. Falconer, Mrs. Beard, and Miss Beard. Several talks were made expressing high esteem of brother Patton, and several prayers offered.

Tippah Association met at Ripley. Heavy rains in the morning threatened to keep the people away, and some were delayed, but they kept coming till the house was full. As Moderator Edmonds had moved away, Pastor J. B. Parker called the meeting to order and was afterward elected Moderator, with brother Clemmer as Clerk. Brother George Wages led the devotional service and the Methodist pastor welcomed the brethren and sisters. Brother Speck sang an appropriate solo. The brethren determined to lengthen out the session, providing for a night session this year and two days next year. Dr. R. L. Lemons, of Blue Mountain, preached a great sermon from the text "I Am Debtor."

We have never seen so much dinner for the size of the crowd as was served by the people of Ripley. It was up to the speakers of the afternoon to keep these folks awake. The devotional service was led by Rev. H. B. Coulter, an old Tippah County boy who is working now in Missouri. The brethren were kind enough to give the Editor 45 minutes in which to seek better enlistment in the Lord's work. The report on the Cooperative Program was read and discussed by Brother C. S. Wailes, and Dr. Buchanan. Brother Ray discussed Foreign Missions and Dr. E. B. Hatcher discussed Home Missions. The brethren despatched business rapidly. At night the program included Education, Social Service and W. M. U. As we had to take a train we heard only the first part of the excellent address on Education by Dr. L. T. Lowrey. We were sorry to miss what promised to be the best of the feast.

Governor Franklin Roosevelt, of New York, has been considered the probable New York candidate for the Democratic presidential nomination in 1932. He is evidently preparing himself for such an eventuality. The papers tell us now that he has waited for two years to see which way the wind will blow and which way the currents are strongest. He evidently believes that his interest lies in lining up with the liquor forces of New York and of the nation. He took occasion to announce his position in a letter which was given to the public last week. In this letter he comes out openly for the repeal of the Eighteenth Amendment, and for the control over intoxicants by the several states. That is, he would turn the wheels of progress back twelve years, and undo all that has been done in this time in the way of temperance legislation. He not only would permit a state to make its own prohibition laws, but return to the local option which permits each separate community to decide whether it will permit the sale of intoxicants.

To be sure he says, "I am positive in saying there must be some definite assurance that by no possibility at any time or in any place the old saloon can come back." This is pure bunk. Anybody knows that to call a saloon by some other name does not prevent the stench of the thing from smelling to heaven. Anyway, we now know what to expect of Mr. Roosevelt.

College men who will have to stay out of school unless they get work may make application for work, which will be part time, allowing them mornings and afternoons off for classes are asked to write to XYZ, care The Baptist Record, at once. Send with the application references from

minister and other citizens if possible. Preference will be given Baptist boys studying for the ministry, other Christian workers, or those who are good church workers. The work will pay \$25 a month, and require the student to stay in Jackson nights.

Address: XYZ, care Baptist Record, Dr. Lipsey's attention.

We shall be glad to have reports of associational meetings, particularly from those where the editor could not be present. We are sorry that it is impossible to report results of the year's work, made by the churches to the associations, because letters are not generally read, and the digest is generally made too late for the editor to get it. These summaries we shall be glad to print as soon as copies of the minutes are sent us.

The following Associations meet next week: Calhoun County, Sept. 16, Macedonia Church; Union County, Sept. 16-17 at Fredonia Church; Coldwater Association, at Hernando, Sept. 17-18; Lauderdale County, Sept. 17-18 at Fellowship Church; Noxubee County, Sept. 17-18, at Concord Church; Oktibbeha County, Sept. 18-19, at Starkville; Sunflower County, Sept. 18-19, at Moorehead; Pontotoc County, Sept. 18-19, at Oak Hill Church.

Lafayette County Association met with Bethel Church. One pleasant feature of the meeting was the return of two churches which had been too weak or too little interested to make any report for several years. One of them had had recently a great revival in which more than thirty were added to the church. Brother Hill is pastor. The officers of the Association this year as last were brother McElroy, of Oxford, as Moderator and brother Jones, of Clear Creek, as Clerk. The devotional service at the opening was led by brother A. J. Wilds, who also read and discussed the report on B. Y. P. U. A good County Association is maintained, meeting the first Sunday afternoon in each month. Dr. Christopher Longest read the report on Hospitals, which was discussed also by Dr. B. G. Lowrey, who raised the first money in Mississippi ever given by Baptists to this ministry. Brother F. Z. Huffstatter, pastor of Philadelphia Church, preached a good sermon from the fourth chapter of Ephesians, on "Our Unity in Christ." The reports on Missions were read by brethren Terry, McCall and McElroy. On Sunday School work by brother Hudson, of Bethel Church. The dinner was good enough and ample for all. After dinner Pastor Wm. McGehee led the devotional exercise. Dr. Gunter was present and discussed the Cooperative Program. On account of threatening rain and a drive of 40 miles before us the editor had to leave early in the afternoon and missed some of the best. We reached New Albany in time for the train to the next Association by the kindness of brother and sister Huffstatter.

—BR—

## PRAYERS FOR RAIN

(Evening Appeal)

The Christian Century magazine has prepared a symposium of the ideas of certain prominent clergymen as to the efficacy of prayers for rain. The majority believe that rain prayers are futile. Dr. W. P. Lemon, of Minneapolis, calls praying for rain an attempt to "involve God in a cooperative scheme to maintain present American living standards." The clergymen have missed the point. Prayers for rain have been said, not to maintain a living standard, but to prevent starvation, in some instances. If a man cannot call upon God to save him from starvation he's in a hard fix.

God, consciously or unconsciously from the human standpoint, is involved in every phase of man's existence. A drouth is as much a part of God's plan as is a bumper crop. If God does not control the rains He controls nothing. Prayers for rain are as effective as prayers for recovery from sickness or relief from any other sort of human distress. There is nothing wrong with such prayers. There is a great deal wrong, sometimes, with those who are supposed to lead us in prayer.

# Editorials

## WHERE JUDGMENT BEGINS

A decade ago a book that was widely read bore the title "Now That It Can Be Told." It was a story of the world war, and gave detailed descriptions of things in the armies in France which could not have been published during the conflict. All of us who live long enough have experiences which we can tell years afterward, which would have been too personal to be told earlier. So here goes.

A number of years ago this writer was pastor in another State. He had just taken hold of a difficult situation where, to tell the truth, religion was at a low ebb. A neighboring pastor came along and expressed sympathy for the young preacher who had a hard job on his hands. He said, "You know, I helped in a meeting here last year. Well, you have seen a terrier catch a rat by the back of the neck and shake the life out of him. That is just the way I wanted to do these folks."

The young pastor had occasional flashes of intelligence and he seemed to be favored with one then. So he, or we, remarked, "Yes, I know exactly how you felt. In fact, I feel a little that way myself. But I am not going to do it. I'll tell you what I'm going to do. I'm going to begin to try to be the best man I can, the best preacher I can and the best pastor I can, and see if these people won't try to follow me." He did; they did; things got better; though there was still room for improvement in both pastor and people, the last time we heard from them.

But you get the idea. Peter said (I P. 4:17) "The time is come that judgment must begin at the house of God." He was probably echoing unconsciously the vision in Ezekiel where the prophet heard the voice of God calling for the destruction of evil doers in Jerusalem. They were to "begin at my sanctuary." They were to spare none—except those who had been sealed of God's messenger, those "that sigh and that cry for all the abominations that be done in the midst thereof."

If there is any fact that stands out today, any truth that needs to be taken to heart, it is that if we are to have a better world, we must have better people in the churches. And if we are to have better people in the churches, we must have better men in the pulpit. Let us not resent this because somebody else says it about us. Let us say it to ourselves. If religion is to be of the apostolic type, if it is to be of the Jesus type, if the cross is to have any meaning in the world, then it must be reestablished in the heart and in the experience of us who preach it.

It was to those who were to be the ministers of his word and witnesses to Him that Jesus said, "If any man wills to come after me, let him renounce self and take up his cross and follow me." There is a story told of the man who wrote the hymn "Onward Christian Soldiers," a Church of England clergyman who was opposed to ritual, that he once refused to have the cross carried at the head of a column entering the church and singing this hymn. So when the singers came to the verse which says, "With the cross of Jesus, going on before," they changed it to "With the cross of Jesus left behind the door."

We express no sympathy here with any ceremonialism, and no interest in wearing a golden cross at the end of a watch chain or a rosary. But we have a conviction that the world will not begin to improve until the people in the churches, the preachers leading the way, can say in truth, "God forbid that I should glory save in the cross of our Lord Jesus Christ, through which the world hath been crucified to me, and I to the world."

As long as we are looking for a comfortable berth, or trying to feather our nests, or seeking worldly honor or pleasure there will be no victory in the churches. God is looking to put his "mark upon the foreheads of the men that sigh

and that cry for all the abominations that be done." It is not enough to censure our age as worldly, and pleasure mad and money mad; there must be distress of soul and mighty crying to God and a purging of ourselves from the world's lust. "Judgment must begin at the house of God."

Paul has a message for us in I Cor. 11:31: "But if we discerned ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we may not be condemned with the world." Here the words "discerned," "judged" and "condemned" have the same root, but not the same meaning. They are kindred in thought, but not identical in meaning: It is the root from which we get our word "critic." The meaning is we may by thorough examination of ourselves, taking ourselves in hand, and seeing what the trouble is and purging ourselves, we may save ourselves from God's taking us in hand and doing by severe discipline what we could have done with less pain and sorrow. And if we don't do it, God will have it to do. And that God does discipline and chasten us in order that He may not have to pass sentence of condemnation on us such as he does on the unbelieving and unsaved world. Is it not time for judgment to begin? Shall it begin with our efforts or with God's rod?

## CHEAP RELIGION

Jesus was frequently encountering people who had a shallow conception of religion and an inadequate idea of its conditions or cost. Indeed most of those who came to him were of this class. He had to say to Peter even shortly after his noble confession, thou mindest not the things of God, but of men. This because he was not prepared to face the cross and unwilling that Jesus should face it.

Then there was the man who would follow him if he were permitted to first bury his father. And another who in a moment of enthusiasm had said "I will follow thee whithersoever thou goest." But Jesus said "The foxes have dens and the birds have places to roost but the Son of Man hath not where to lay his head." Better think it over and think it through.

And you will recall the time (Lk. 14:25) when "great multitudes went with Him," and like folks in a present day great revival found it easy to be swept along by the swift popular current. They were in danger of yielding to a shallow emotion and being deceived. He was no fanatical enthusiast and would save them from a cheap religion, a religion that costs nothing and is worth what it costs. He says it is necessary to know beforehand what it costs, and to know now what you will have to encounter after you have started out to lead the Christian life. So he tells them about a man who began to build a tower and was not able to finish it. And about a king who goes out with 10,000 soldiers to meet another who has 20,000 soldiers. For the Christian life must be carried through to completion; and the opposition we encounter far exceeds our own strength. It is necessary therefore, to face all this squarely.

These words of Jesus about following Him cut very deep. They go deeper than any human relationship; they may necessitate the severance of these relationships. They require a willingness to sever them if that should be necessary to our loyalty to Jesus. "If any man cometh after me and hateth not his own father, and mother, and wife, and children, and brethren and sisters; yea, and his own life also, he cannot be my disciple." And then he brings in that word about the cross that is constantly coming up: Whosoever doth not bear his own cross, and come after me, cannot be my disciple.

The way is open for anybody to become a Christian but not everybody is willing to pay the price. It is well to understand in the beginning what is required. We must be prepared to meet the conditions. We must be prepared to carry them through to the end. The easier the conditions the sorrier the disciple will be. We have today too much cheap religion; too much tasteless and useless salt, which Jesus says is fit neither for the land nor for the dung hill.

The cross stands ever not only for redemption through the blood of Christ, but also for the symbol of the Christian life as one of self extermination. Paul says, "God forbid that I should glory save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world."

## SIN AS REBELLION

The Second Psalm has much to teach us about the real nature of sin if we open our ears to hear. The thing we need to know first of all, and maybe worst of all, is that sin is essentially rebellion against the authority of God. This fact is mostly hid from us or ignored by us in our ordinary conception of sin. There are other conceptions of sin which regard only certain effects of it or minor aspects of it, but the one essential and universal quality of sin, of all sin, is resistance to or renunciation of the authority of God. As David says in the Second Psalm, it is "against Jehovah, and against his Anointed." Rebels say, "Let us break their bands asunder, and cast away their cords from us."

The restraints under which we live, the rules of conduct for governing our actions, are the expression of the will of a personal God. It is not primarily a question of which one of these laws you have broken, but whose law you have broken. James says the violation of any one of them brings one under the judgment of all of them, for "He who said thou shalt not kill said also thou shalt not commit adultery." We are not dealing with impersonal law but with a personal God. No law makes itself. It is made by somebody. No law enforces itself; it is enforced by some person.

This is why David in the fifty-first Psalm said, "Against thee and thee only have I sinned, and done this evil in thy sight." A violation of civil law is a crime or misdemeanor. A violation of the rights of others is a wrong or injury inflicted on an equal. It results also in injury to the one who does the wrong. It results in distortion and corruption of his own character. All of these are serious offenses or effects. But above them all is the fact of sin which is a repudiation of the authority of God, the rejection of his control over us.

We often think of sin as a mere blunder, a foolish mistake that has gotten us into difficulties. And we are sometimes more distressed at thinking we have made fools of ourselves than we are at having resisted the ordinance of God. It is not enough, it is but little, to be conscious of having gotten ourselves into trouble through wrongs we have done, or mistakes we have made. We have never realized the nature of sin until we have realized that we have struck a blow at the authority of God, have violated His will and have grieved Him whose right it is to reign, and who exercises his authority in righteousness and wisdom and mercy.

Many people are more distressed because they have violated some social convention than because they have sinned against God. There are people who would be more pained over the criticism that they had used their knife or fork in the wrong way at the dinner table, than over the discovery of a lustful look. And there are many to whom the disgrace of the family by the discovery of adulterous union is much more poignant than the grief caused by the consciousness of the sin.

What we stand in need of today is a vivid personal realization of the personality of God. The fundamental of faith is to believe that he is and that he is a rewarder of them that seek Him. The lowest to which men can descend is the state in which there is no fear of God before their eyes. In the church and out of it, men have too much lost the realizing sense of God. God is working mightily in the world today, in mercy and in judgment. But many having eyes see not, and having ears hear not.

Congratulations to Dr. McConnell and The Baptist Standard on closing their year Sept. 1st with a net profit and an increase in circulation. The profit is said to be due to increase in income from advertising.

Thursday, September 18, 1930

## STUDIES IN DANIEL

(By L. D. Posey, Itta Bena, Miss.)

## Chapter Two—Introduction

1. In the book of Daniel there is a striking similarity between chapters two and seven. They reveal the same thing but with this difference: Nebuchadnezzar was a heathen king, and thought only of the material life; hence in chapter two, God showed him the outward or material splendor of the Gentile world kingdoms. Daniel was God's servant and considered moral values; therefore in chapter seven, God showed him the moral character of these same kingdoms.

2. The dream which God gave to Nebuchadnezzar and is recorded in chapter two, and the vision which he gave to Daniel and which is recorded in chapter seven, forever annihilate the theory of evolution. That theory teaches a constant rise without outside intervention, in material and moral values, from a lower to a higher level. But these chapters show results contrary to that. Both material and moral values left free to run their course, decline. The first is best, the last is worst. Man was created perfect and in the moral image of God; left alone he ultimately sinks to the level of the beast.

3. In like manner these two chapters show the fallacy of the much-worn and over-worked teaching of "world peace," and a thousand years of righteousness in the world before the return of Jesus and the literal setting up of his kingdom on earth. Both these false theories will receive due consideration in the course of these studies. For the present we will study the truths in chapter two.

## I. The Reason Nebuchadnezzar Was Given His Dream.

In verse twenty-nine in chapter two, we learn the reason why Nebuchadnezzar was given his dream. Like most people the king was anxious to know the future, and "what should come to pass hereafter." In the preceding verse, he is informed that "there is a God in heaven that revealeth secrets and maketh known—what shall be in the latter days."

The Devil often takes advantage of this almost universal desire of the human race to know the future, and gets in his work through witches, wizzards, ouija boards, fortune-tellers and necromancers. Strange as it may seem, many otherwise good people mix up with the Devil in this work of his. In the Bible, and through prayer and humble consecration of heart and life and the leadership of the Holy Spirit, God gives his people all the knowledge of the future they need.

Nebuchadnezzar wanted to know the future and God gave it to him in such way as to reveal himself to the heathen king. He gave him a dream but caused him to forget it which only added to the king's anxiety. Unless the dream could be recalled its import was lost.

## II. The Reasonableness of Nebuchadnezzar's Unreasonable Demand.

When Nebuchadnezzar discovered that his dream had gone from him, he called in his wise men, and demanded that they tell him his dream, and then tell him the meaning of it. Of course they could do neither, but promised to tell the meaning if he would give them his dream. The king correctly reasoned that if they could not bring to mind the dream they could not tell its meaning after it might be reproduced; so they were to be put to death as impostors. Daniel who was one of the king's wise men, was evidently away on business, but returned in time to hear of the king's decree in which he was included. He interviewed the king at once and secured a twenty-four hour stay of execution.

## III. The Power of United Believing Prayer.

On getting the King's respite, Daniel went immediately to his companions, and they implored God in prayer and humble supplication. God heard and answered by giving Daniel both the dream and the interpretation. This was a direct fulfillment of the prophecy of Amos in which he said, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets. Amos 3:7.

What a wondrous lesson here for God's people.

## Convention Board Department

R. B. GUNTER, Corresponding Secretary

## Financial Information

The audits of the colleges will be completed within a short time. Clarke audit has been completed showing indebtedness a little in excess of \$46,000.00. We shall not give current indebtedness of the other colleges until the audits are in hand.

A joint committee of the Education Commission, the Executive Committee of the State Board and representatives from Clarke College recently decided to borrow jointly enough money to take care of the pressing needs of Clarke College. The amount does not exceed \$20,000.00. At this writing the loan has not been negotiated. We are awaiting orders from the interested boards.

Following is a statement of school obligations which will be due the first of December:

Six months interest at 6% on Woman's College endowment bonds.....	\$ 3,000.00
Six months interest at 6% on Blue Mountain endowment bonds.....	3,000.00
Six months interest at 6% on Mississippi College endowment bonds.....	2,100.00
Maturing bonds on Mississippi College	35,000.00
7% interest on \$59,000.00 note.....	1,720.83
Principal of note.....	59,000.00
Clarke College indebtedness.....	46,000.00
	\$149,820.83

There has been borrowed for the Woman's College current support and due Jan. 1, 1931.....	10,000.00
There has been borrowed for Blue Mountain College current support and due Jan. 1, 1931.....	10,000.00

The State Mission Board had in cash September 1st just a little over \$3,000.00. The monthly payroll had not been paid at that time and exceeds this amount on hand. The Board appropriated \$10,000.00 for building purposes, same to be paid in December of this year. We shall have to receive this amount in addition to the monthly payroll, which approximates \$5,000.00 per month, in order to pay the churches the amounts which they are expecting.

The Education Commission has on hand for meeting the obligations due December 1st \$10,187.87.

## Our Limited Time

The books of the State Board will close October 31st. This is Friday. For churches to receive credit on this Convention year, the offerings must be sent so as to reach the office not later than the 31st. We shall close on time. This is important in order that the auditors may have the books at the earliest date possible.

How the Education Commission can meet the obligations due December 1st with 29% from the budget receipts is a question which the churches

We are stumbling through life in the dark and in ignorance trying to find our ways and carry forward God's work, while, by comparison, the handle of the key that will unlock all our problems almost punches us in the face, and we fail to see and grasp, use and rejoice as Daniel and his companions did.

Unless Southern Baptists discard their self-conceived and worldly standardized "programs" and humble themselves before God in confession of sin, the rock-heap is our destiny. Jesus sent his Holy Spirit into the world to lead his people, and promised success as long as he is heard and obeyed. He needs no worldly wisdom nor standards by which to obtain success, neither will he be a partner where his authority and leadership are ignored, nor honor where expediency supplants New Testament precept and example.

On the surface Southern Baptists are crying

are called upon to answer by the 31st of October, for the amount received in November is always small.

Baptists are learning that their credit is not as good as it was a few years ago. We have reliable information to the effect that banks in one of our leading cities have just about decided to make no more loans to Baptist churches, institutions and conventions. The banks of one city are carrying loans for Baptist people in excess of \$5,000,000.00. They are not pleased with the attitude of some of their creditors towards their obligations. Unless Mississippi Baptists increase their contributions far beyond the amounts contributed annually during the past three or four years, Mississippi Baptists' credit will be considerably discounted. In order to keep our credit good, we must prepare before the notes fall due. Many things are involved in our obligations to banks and bond purchasers.

## Associational Meetings

Our criticism of the district associations is that they seem to be destitute of an objective. Reports are read with few recommendations concerning the future. In order to maintain interest and to keep up the attendance, we shall have to place before the associations challenging objectives. They cannot live and thrive on history.

On September 1st the budget receipts for the first eight months of this year were \$8,000.00 short of the receipts for the same period 1929. Some will think that this shortage is not so great when the financial conditions are considered. But we must not forget that the receipts last year were about \$100,000.00 short of the goal set for this year, which was the lowest goal thought possible for the year's work. So, in our plans from now until the 31st of October, we must not lose sight of our goal of \$325,000.00. Anything less than that means that we cannot pay bonds falling due December 1st.

## Practice What You Preach

Preachers are sometimes criticized for preaching what they do not practice. We are not passing on the merits of this criticism, but it is very certain that in urging our people to contribute to our cooperative work we should back it up with creditable offerings. Notwithstanding many obligations and reverses which were not anticipated at the beginning of the year, this writer has not permitted his contributions to fall short of the amounts contributed during the balmy days of the 75 Million Campaign. So, in making appeals to the people we are only asking that you join us and go with us. Would every one determine to do this, our receipts by the close of the year would touch the high mark of \$625,000.00 which was the largest amount ever contributed by Baptists of Mississippi to cooperative mission, educational and benevolent work in one year.

for a revival, but in our hearts and lives we are refusing to pay the price and meet the conditions that God requires; hence, the spiritual derth and bewilderment that prevails.

## IV. The Dream Revealed and Interpreted.

Nebuchadnezzar had dreamed of "a great image—whose brightness was excellent—and form terrible." The "head was of fine gold, his breast and arms of silver, his belly and thighs of brass, his legs of iron, his feet part of iron and part of clay." He dreamed also of "a stone—cut out without hands, which smote the image upon his feet that were of iron and clay, and break them to pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them; and the stone

Continued on page 16

## Continued from page 2

Archbishop is the ruler of a Province. There are fifteen provinces in the United States. The provinces are divided into dioceses with a Bishop as ruler of each diocese. While the Archbishop presides over the work of his province he also governs a diocese all his own, known as the Archdiocese. New Orleans is the Archdiocese of a Province composed of Louisiana, Alabama, Mississippi, Texas, Arkansas, Oklahoma, and the Western part of Florida. The Archdiocese of New Orleans includes the city proper and the outlying territory covering 13,090 square miles. The Most Reverend John W. Shaw, D.D., is the Archbishop.

The Bishop, as ruler of a diocese, has the direction of the clergy, intervenes in the administration of property, etc. Next comes the parish priest who works under the authority and direction of the bishop. The Catholic parish therefore is simply a part of the diocese and is under immediate care of the parish priest, or pastor. A complete parish consists of a church, a priest's home, a parochial school, and a convent. The parish has fixed boundaries and all Catholics who reside within the parish boundaries automatically become parishioners or members of the parish church.

There are sixty-five Catholic parishes in New Orleans, fifty-four white and eleven colored. Each of these parishes is incorporated under the laws of the state, and the charter provisions are the same in every case.

I have before me a certified copy of the charter of the "Congregation of St. Raymonds Roman Catholic Church" of New Orleans, dated May 17, 1929. Besides the usual powers and limitations fixed in such a charter, as to the administration and use of the poverty, this charter and the charter of all Catholic congregations has the following significant provisions:

1. The Bishop, his Vicar-General, the parish priest and two laymen approved by the Bishop, are the incorporators.

2. The three first named, the Bishop, the Vicar-General, and the parish priest, or their successors, by virtue of their offices, with uninterrupted succession, constitute respectively the President, Vice-President, Secretary-Treasurer of the corporation.

3. The local management of the corporation cannot incur a debt exceeding \$200.00 without the consent of the Bishop, nor can any property be mortgaged or disposed of in any way without the Bishop's consent.

Please note the absolute authority and close supervision of the Bishop as fixed in the charter itself. One purpose of a charter is to give legal notice to whom it may concern that the corporation can do and cannot do certain things. This charter serves notice on all possible creditors that the corporation cannot incur a debt of more than \$200.00 without the consent of the Bishop. Any creditor who extends credit beyond that amount without the consent of the Bishop is doing so at his own risk, since he could not collect the account by legal process.

Besides the close supervision of the Bishop, the priest in charge is the actual treasurer of the church, handles all the funds, and makes periodic financial reports to the Bishop.

Contrast this sort of supervision with the politeness and methods of a Baptist church. I have before me also the charter of "The Coliseum Place Baptist Church" of New Orleans. The incorporators are the members of the church and their successors, a representative list of charter members being named in the charter.

The powers and privileges of the corporation are vested in the membership. Article 2 provides that "The proper authorities of said church, for holding and managing its property, shall be a Board of seven or more Trustees, who shall be elected by the members of the church."

The only purpose of the Board of Trustees is to meet the legal requirements for the holding and the managing of the property. The actual business of the church is entrusted to the Board of Deacons, who may be an altogether different

group. The charter does not provide that the church shall account to any other person or power under the sun, and doesn't so much as intimate that the church shall have a pastor.

Of course all this has to be true of a Baptist church. It couldn't be a Baptist church if it were otherwise. It is an autonomous body. It recognizes no head but Christ.

All this "Baptist liberty" about which we boast is mighty fine until we approach the banks for money. One banker didn't hesitate to say, "Your boasted liberty is your heaviest liability when you enter the money market—you lack the necessary supervision."

Not only is it inherent in a Baptist church that it shall have no outside supervision, but every wise leader is careful to preserve and safeguard this principle. This was strikingly exemplified recently in the following incident.

My banker friend, whose bank is carrying over \$700,000.00 in loans to individual Baptist churches over the South, confided to me the serious condition of loans to two churches in different states. I wrote to the secretaries of the two states, explaining the situation, and asking if they could in any way use their good offices in helping the local brethren to work out their problems and thereby protect the Baptist credit.

Both secretaries answered me courteously, one stating that he had been asked to visit the church in his state and hoped to be of service to them. The other made this typical reply, so thoroughly in line with Baptist usage: "I hardly see how I can be of service to ..... church until and unless they approach me with their problem."

This attitude is sound and Baptistic and every loyal Baptist would fight in its defense, but the banking fraternity cannot understand it. They think it is entirely too loose to be safe.

This same church in an official communication addressed to the bank in New Orleans, makes this astounding statement:

"I have been instructed to write that we shall lay out plans to raise the interest due on October 1st together with some local indebtedness that we must pay, which has been injuring us for some time, but beyond this we simply do not believe it physically possible for us to do more. We will have to default with the bondholders and we think it is going to be necessary for them to allow us about two years to liquidate the local indebtedness we have with the banks here, as well as other local bills, before we can redeem any more of the bonds. We are sure we can ultimately work out the whole matter and pay the bondholders in full and regret more than we know how to say the dilemma in which we find ourselves."

"The matter of local indebtedness which is mentioned has been dragging for some time, some of it as much as two years old, and in all amounts to between two and three thousand dollars. We have put it ahead of bond principal for the reason it is doing us real harm, especially do we find it working on the morale of some of our best folks. Anyone familiar with church affairs will tell you by no means allow your local finances to get in bad shape. Continual pressure for funds on the building has brought about this condition."

Here is a church in a good city, with a strong pastor, which, because of a local indebtedness of less than \$3,000, is willing to default in the payment of its bonds which are held by innocent investors scattered everywhere, many of whom may not be Baptists. Herein lies the menace to Baptist credit. And yet the state secretary nor anyone else from the outside can step in without an invitation to help the church work out its problems. Isn't the banker justified in saying, "You lack supervision"?

I shall venture to go further in comparing Baptist methods with the Catholics. The parish priest as a rule holds his charge for life. He knows his task, his powers and his limitations. He knows that he must account to his superior in all things—his private conduct and his official acts. In the matter of new buildings in the parish, it is the bishop's responsibility to de-

termine the site, the style, and the cost of any proposed building. The priest cannot become over zealous and lead his people to build a costly church, and then slip away to some other pastorate and leave the church and the next pastor with the bag to hold. Neither can the church for any reason build beyond its resources and then have to struggle under the burden of debt for years to come.

What is the result? When the Catholic congregation does undertake any building or improvement program, it is done with the approval of the Bishop after he has been convinced of the need and of the ability of the congregation to finance the enterprise. If a mortgage loan is necessary, or if bonds are issued, the Bishop, as president, and the priest in charge as secretary of the corporation sign the mortgage.

I read a Catholic bond mortgage dated July 15, 1930, where a negro congregation in New Orleans was borrowing \$47,500 at the low rate of five and one-half per cent, with a small discount, but I was interested to note the signatures of the Bishop and the white priest in charge attached to the mortgage. I am sure it took no prolonged negotiations to put this loan through.

Why the low rate of interest and the nominal discount on Catholic loans? Because they need no follow up. My banker friend told me that his bank has been put to an enormous expense in following up Baptist loans. Baptists are paying dearly for their lack of supervision and their failure to be prompt.

Let it be said in this connection, however, that no creditor anywhere, so far as I can ascertain, has thus far lost money on a Baptist loan. Baptist honor has so far been preserved, yet Baptist credit is seriously impaired because the banks have had time since the Baptists began to borrow on a large scale to study Baptist methods and have declared them to be entirely too loose. What shall be the answer? Baptist democracy is being tested!

## II. Loans to Institutions

Now let us turn to the consideration of loans to church institutions. When we enter this field we are on ground familiar to the Catholics. They have had centuries of experience with our new problem of "Institutionalism." They are an institutional church. They build around institutions.

It is hard to draw a parallel between the Catholic Church and the Baptist denomination. The Baptists as a denomination own and operate institutions. They are not church institutions although they may be supported by the churches. Baptists are willing to accept "ecclesia" as meaning the local assembly which we call the church, but they are not willing to accept the derivatives of that word and be led into ecclesiasticism. Herein lies the big difference when we come to compare Baptist institutions with Catholic institutions.

The nearest approach to the Baptist denominational organization in the Catholic scheme is the diocesan organization. Even then it is very difficult to understand the close interlocking of the work of the diocese proper with the institutions in charge of Religious Orders. The diocesan institutions are under direct authority of the Bishop, whereas the institutions operated by religious orders in most cases are accountable more directly to the Pope through the "Motherhouse."

When it comes to borrowing money for the financing of any diocesan enterprise we find the same close supervision of the Bishop that was disclosed in the discussion under Church Loans. When the negotiations go through the usual formalities, and the bank is assured that the proposition is approved by the Bishop, the loan is made without further question.

Now, when it comes to the operations of Religious Orders, of which there are a great number, both of men and of women, we find some interesting safeguards.

A religious order cannot enter a diocese without permission of the Bishop. If the religious order proposes to build an institution of any sort

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it must prove to the Bishop that it has the ability to carry through the proposed enterprise. Then it must get the approval of the Motherhouse, and if it is a major enterprise, the approval of the Pope. Take, for instance, the Jesuit Order, known as the Society of Jesus. This is one of the most active Catholic orders now operating in the United States. The Jesuits have a complete provincial organization in six out of fifteen Catholic provinces in the United States, besides having representatives in possibly every diocese in this country. They are operating in the United States one Seminary, twelve Universities, twenty-one Colleges, and fifty-four High Schools. Loyola University of New Orleans, named for the founder of the order, is one of their institutions. The Motherhouse of the Jesuit Fathers is in Rome.

Just as the local Catholic congregation cannot incur a debt of more than \$200.00 without the approval of the Bishop, the local management of every religious order is limited in the amount of indebtedness it can incur without permission of the Motherhouse.

If the Jesuits were to propose establishing a new school anywhere, they must furnish the authorities in Rome with a most thorough survey of the territory which the proposed school is to serve, as to the economic, social, religious, and political conditions. They must show the prospective resources and methods of support. Then the authorities in Rome have their independent channels through which they check up and verify the facts given. If all is well approval is given and the enterprise is launched.

With such supervision, and with unfailing promptness in meeting obligations, do you wonder that the Catholics have established a credit rivaling that of the United States Government?

### III. Comments

Archbishop Spalding is quoted as saying that, "The greatest religious fact in the United States today is the Catholic school system." A study of the subject has made me wonder if this statement can be successfully challenged. The Catholic maxim, "The school alongside the church," is the secret.

The converse of the maxim is also true in the Catholic school system—a church alongside every school. The main architectural feature of the building scheme of Loyola University in New Orleans is the beautiful "Church of the Holy Name of Jesus." The principle which runs through the whole Catholic program is to keep all their institutions under the dominance of the church. This is not only true of their schools but of all their institutions—hospitals, orphanages, asylums, etc.

While the Catholics are rapidly developing a school system of their own, reaching from the elementary parochial school in every parish through the university, they are doing so without giving up their contention that they have a right to aid for the secular education and the training in citizenship which they give in their schools.

It was as late as the Third Plenary Council of Baltimore in 1884 that the Catholic Church seems to have given up the struggle for state aid for their schools and issued the decree making it the obligation of every parish to establish and maintain a parochial school.

Wherever Catholic influence is strong enough they are still found seeking state and municipal support for their institutions. In Louisiana, through the efforts of a Baptist governor, the Catholic children attending parochial schools receive free text books from the state and in the rural sections are given free transportation to and from their schools.

In the city of New Orleans about a dozen Catholic institutions get appropriations from the city treasury in the aggregate sum of nearly \$40,000 annually towards their support.

Besides aid to Catholic institutions from the public treasury, their institutions always get liberal help from community organizations like the Community Chest. There are twenty distinctively Catholic charity and welfare institutions in

## Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability."

### How the Plan of Using the Sunday School Organization May Be Scripturally Used in Helping the Churches Finance the Work of the Kingdom

(Continued from last week)

#### (2) Suggestions concerning these additional offerings.

"A. The number, the nature and the time of these additional offerings should be announced when the budget is adopted and the annual pledges are asked. "Special Collections" not thus announced will, of course, tend to destroy any financial system.

"D. These additional offerings should be received in envelopes, and due credit should be given for such gifts in the church records. Thus at intervals each giver may have from the church a statement showing his total gifts.

"Report should be made as occasion may arise to the officers of the W. M. U. showing the total of the gifts made by the members of the W. M. U. organizations to the Cooperative Program so that the women may in turn report to their headquarters."

8. "A finance committee and three special officers, a budget secretary, a financial secretary and a treasurer are needed to care for such funds.

"Save under exceptional conditions, these officers must generally serve without compensation. Volunteer service of a high order is generally available. The service of a qualified auditor will, of course, be in order.

"The finance committee will be in a general way charged with all plans for church finance, and will supervise all records as made by the financial secretary and the treasurer.

"The budget committee may be continued as the finance committee. In any case, the Sunday School, the B. Y. P. U., the W. M. U. and the Brotherhood should have representation on the finance committee.

"(1) The three special finance officers named above are needed in churches small and large.

"A. The suggestion is not a mere theory; many churches have used these officers to advantage.

"B. The three officers make for a division of labor. The needed service is usually too heavy for one or even two voluntary workers. The keeping of each individual record requires as much time as was required of the old-time treasurer in the keeping of all the financial records of the church, thus we multiply the work of the old-time treasurer by hundreds, and yet we sometimes except one worker to render the multiplied service.

"(2) The duties of these officers.

"A. The budget secretary and his duties.

"(A) This officer handles no money, but records totals received and credits on his books

New Orleans receiving aid from the Community Chest this year (1930) in the aggregate sum of \$216,296.60. I am not mentioning these things in criticism of the Catholics. Their system permits and encourages such support.

Another thing that gives Catholics a wonderful advantage when it comes to enlarging upon their institutional program is the fact that the work of their institutions is done almost entirely by the priests and nuns who have taken the vows of poverty, chastity, and obedience. This means (1) that they are not working for the money but for the Church; (2) that they are not to marry and take on family obligations; and (3) that they will go where and when their superiors direct.

For instance, in the matter of teaching, there are great numbers of teaching bodies among the Catholic nuns and many teaching brotherhoods among the men. When a parish priest needs teachers for his parochial school, he calls upon

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each object in the budget with its quota or percentage.

"(B) He draws all vouchers for payment of accounts.

"(C) He sees to it that each several object keeps within its allotted amount.

"(D) A general order may be made by the church directing the budget secretary to draw orders at stated times in favor of persons drawing regular salaries and for the mission percentages.

"(E) All bills coming to the church which are not provided for in the general order should go automatically to the budget secretary for investigation; if that officer approves and the church votes, the budget secretary then draws the order and the treasurer pays the bill.

"B. The financial secretary and his duties.

"(A) He should receive all money coming into the church and keep a record of all amounts received.

"(B) All amounts received are transferred to the treasurer. Special Budget page in the Improved Record System will afford suggestions and guides.

"(C) He should make full monthly, quarterly and annual reports to the church.

"C. The treasurer and his duties.

"(A) Assist the budget secretary and the financial secretary to count receipts.

"(B) He should take charge of all money after it has been counted and listed by the financial secretary.

"(C) He should pay any and all bills upon a written order from the budget secretary. No money should be paid without a written order from the budget secretary.

"(D) He should make monthly, quarterly and annual reports to the church, these, of course, being brief, summary statements rather than the fuller reports which should be made by the financial secretary.

"(E) The treasurer should pass his reports to the church clerk for a permanent record in the minutes of the church.

9. "Complete records should be kept.

No system of church finance can succeed without a proper record system. Just as no bank can prosper with lax and indifferent methods of bookkeeping, so no church can permanently succeed with an unworthy record system.

"(1) The record system should be determined or at least approved by the finance committee. Certainly it should be inspected and understood in all of its details by the finance committee.

"(2) The record system should be simple and easily understood. It will be helpful if at certain intervals the record system may be opened up and explained in business meetings of the church and before certain interested groups.

"(3) Reports made to the church monthly and at other intervals should be so plain and clear that all can readily know the financial record and status of the church.

"(4) A principle that may well guide in all of these matters is that Baptist churches are democracies and that the members ought to know as fully as possible all that pertains to the finances of the church. Finance committees and finance officers are not to conduct church business as bank directors and officers conduct the business of a bank. It is not sufficient that the members may know about the finances of the church, rather those entrusted with the care of finances must see to it that the members know all essential details, and have a voice in determining all policy." (The above quotations were taken from "A Guide in Church Finance" prepared by the Church Administration Dept., Baptist S. S. Board, pages 15-17, 20-22).

# Mississippi Woman's Missionary Union

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## OUR STATE OFFICERS

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## Our State Hospital

Not for quite a while has this Page made a plea for help for our own Hospital here in Jackson.

You were so liberal with your White Cross material for our African friends; some of you, (notably the sisters in Kosciusko) have been so lovely in your gifts to the Sanatorium in El Paso; while others have remembered in as fine a way the Hospitals in both Memphis and New Orleans. In consideration of these offerings from your hearts and hands, one hesitates to speak of a call nearer home. Indeed one would scarcely do so, if there did not come calls still from over the State as to "What can we do next?" So, as it has ever been, we know that our women's hearts are still longing for some special work they may do for the Master.

Now, will not you who feel so inclined, whether you had a part in either of the above objects or not, lend a helping hand to our State Hospital?

There is quite a need right now for sheets, pillow cases and table covers; then towels of any kind will be appreciated. Sheets should be 63x99. Table covers, 12x24. Pillow cases regulation size.

Let it be remembered that no society need give much if all societies help. Some associations are planning for a "Linen Shower" when the association meets. Each local organization bringing some one or more pieces. Sister Superintendent, take note, and give your women the opportunity. A post card sent each president will do the work.

## A Beautiful Memorial

When our loved ones Pass On, there is a lingering desire in our hearts that we may in some form memorialize them; some longing to do something that will make them live on here, throughout the coming years. Life seems less lonely when we realize that "though dead they still speak" and serve a needy world.

Our Baptist Hospital has need of furnishings for ten rooms. They are on the second floor of the beautiful new Annex. Furnishings for a room cost \$150.00. Whoever claims the privilege of providing for a room, will have placed without expense, a plate on the door, telling what one may want to say, as to whom it is dedicated.

Out yonder on some hillside lies the grave of our beloved. A simple marker may tell of the resting place. Over here on another hill stands our Hospital. Upon a door may be inscribed all that could be carved on a marble shaft out yonder. Which memorial would our beloved most appreciate if given voice again? No plea is made here, except that of allowing our hearts to speak.

Any individual, family, society, association may thus memorialize their loved ones who have Passed On.

## What Are You Going To Do About It?

(Our beloved Sister in the Work, Mrs. B. W. Vining, Waco, Texas, prepared the following article for the Texas State Mission Week of Prayer. Because it suits Mississippi so well, we are placing it here. If you should make room on one of your programs, and have it read, carefully; and all join in the closing petition prayerfully —certainly it would help.)

## What Are You Going To Do About It?

## Mrs. B. W. Vining

The success or failure of all missions is going to be settled here at home. Many doors have been opened to admit us into lands beyond the sea. Others have been opened to admit to us the heathen nations from across the sea. God opened their doors to us and our doors to them. He has brought the ends of earth to us. We were slow in taking the Gospel to them. He seems now to be saying, "I have waited long, but My people are slow to go. After nineteen hundred years, two thirds of the world are without the Gospel. I will bring the nations to My people." If we cannot Christianize the heathen in a Christian country, we will never do it in a heathen country. God has driven us into a corner, and is saying, "Now do your duty, or die."

\* \* \*

Though the problem of State Missions has long been more largely that of reaching our very own with the Gospel and enlisting them in denominational enterprises, it is fast coming to be a problem of reaching the foreigner. And the alien can be Christianized. Christ is not only "the power of God unto salvation" to Colonial Dames, and Daughters of the Confederacy, and Daughters of the Republic, but to the Italian fruit vendor, the German and Bohemian serving girls, the Jewish peddler, and the Negro wash-woman. But what do they think of our Christianity? Does it impress them? Do they believe that we believe it? Not always. One of them says, "My people do not live in America. America goes on over their heads." But Christianity can solve the problem, but for some of us it will take a new brand. Not the formal, faint-hearted, self-indulgent, dress-parade Christianity, but one that can stand bad smells and foul sights, and go down to the gates of hell to save a lost soul; that has enough of Christ in it to love iniquity into goodness, and hostility into brotherhood.

The matter of method is secondary, or rather, it is not a matter of methods at all. It is the simple practice of Christianity. The purpose of the church is not mutual edification, but Christian practice—brotherhood and service to our neighbors in the name of Christ, the Friend of all. What are we going to do about it?

1. We can pray—that our religion be vital, our profession sincere, and our Christ, real; that we may be doers and not talkers only; that we may love our Master genuinely and serve Him honestly. We can pray that God will increase our love for these other sheep for whom He died; that He will break our hearts for their salvation; that He will give us of His Spirit that we may witness in His name and by His power. We can pray that He will open their hearts to our friendship, that we may share with them His Word and Light and Gospel.

2. We can work. And it is desirable that we work intelligently. Study racial and religious backgrounds. True fellowship can never be accomplished with a man until the ability to look at things from his standpoint is acquired. Know his religion; what he believes, and what he does not believe. Interest and enlist others in the work that you seek to do. Do not confuse Americanization programs and social service schemes with evangelization. Nothing can do the work except the power of God working in and to individuals.

3. We can give. We can not know all, we can not reach all. But we can give our money so that others may "go and tell." We can support the work and plans of our denomination and of our Board. We can see to it that our churches give according to God's plan and proportion.

"Holy Spirit, purify and take possession of all for Thy glory and keep me to the end, if end there be, in Thy service. Teach me to serve; suffer me not to weary in Thy service. Give me the joy of the worker. Teach me to go as low as Thou desirest me to go, Thou who are condescending and compassionate. Open my eyes to see the work; fill my hands that have been cleansed by Thee, with work, and speed my footsteps, not in my work, but Thine. Keep my fingers skillful that I may not spoil Thy work—work for which Thou hast poured out Thy precious blood, which Thou hast purified by Thy tears, yea, by Thy very heart-blood. O work, with all the riches of the God-head upon it, behind it, driving it onward. But there is no driving with God—Satan drives, God draws us. O Lord, draw me to Thy work in me and enable me to draw others to Thy work. Manifest Thy work in these last days for the sake of the Atonement and remember the great Intercessor, Thy Son, Thy only Son Jesus, and Thy servants who are also Thy sons. Baptize me into the work for the sake of the Great Worker. Amen."

## W. M. U. Training School Opens September 24th

The Training School will open for its 24th session on Wednesday, September 24th. The boarding department opens Tuesday, September 23rd, and students are expected to arrive on that day. The first meal served will be breakfast at 8:00 for those arriving on early morning trains.

Needed repairs have been made on the building; the rooms and closets have been freshly painted, etc. Everything will be in good condition by the opening date.

We are gratified to report that our outlook for the year is promising. We are expecting about the same number of students that we have had for the last few years. Forty former students have indicated that they will return, and forty-two new students have been accepted at this date. Carrie U. Littlejohn,

Sept. 10th, 1930.

Acting Principal.

The Matriculation address of Crozer Seminary, Sept. 23 is by Morton Scott Enslin, professor of New Testament Literature, subject: "The Origin of Christian Baptism."

The 1930-31 session of the Southern Baptist Theological Seminary, Louisville, Ky., opens at 10 o'clock Tuesday morning, September 23rd, with the enrollment of students. At 8 o'clock on the night of the opening day Dr. J. B. Weatherford, who last session succeeded Dr. Chas. S. Gardner as Professor of Homiletics and Christian Sociology, will deliver his inaugural address. Classes start at 8 o'clock on Wednesday morning. Students may even now begin and complete their arrangements to enter. Prospects indicate another good year at "The Beeches." The campus was never more beautiful and the Seminary never more able, despite its needs, to serve God in the training of called men. Those interested should write to President John R. Sampey at once.

Chas. F. Leek,  
Alumni and Publicity Secretary.

Thursday, September 18, 1930

## THE BAPTIST RECORD

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## The Baptist Record

Published every Thursday by the Mississippi Baptist Convention Board  
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R. B. GUNTER, Cor. Sec'y  
P. I. HIPPSEY, Editor

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**RENEW PROMPTLY:** Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word which must accompany the notice.

## East Mississippi Department

By R. L. Breland

### A New Church

On Sunday night, September 7th, a number of Baptists met at Sylva Rena School building, located seven miles west of Water Valley, in Yalobusha Co., for the purpose of organizing a new Baptist Church. Leggo Baptist Church, a few miles to the west, had dissolved, and some members from Big Springs Church had decided that the cause of the Redeemer would be best helped by this move. Elders S. J. Rhodes and R. L. Breland were present to assist in the organization of the new church.

Letters were called for when 29 came from Leggo and 20 from Big Springs. After reading and adopting the Church Covenant and the Articles of Faith as found in Pendleton's Church Manual, these 49 brethren and sisters adopted the resolution of organization and the presbytery declared them a duly organized Missionary Baptist Church.

It was given the name of the Sylva Rena Missionary Baptist Church. Bro. Clifton Hudson was elected Clerk and Miss Avis Gore was elected Treasurer. Brethren A. B. Magee, W. E. Hudson, G. W. House and Homer Hudson were elected to be the deacons of the church. They had all been deacons back in the church from which they came. Rev. S. J. Rhodes who was pastor of Leggo Church when it dissolved was elected pastor for the balance of the year.

It was decided to meet the third Sunday afternoon in this month to arrange for a permanent time of meeting and also a committee would then be appointed to begin at once to arrange for the erection of a house of worship. This newest of our churches starts out with bright prospects for a fine work in the Master's kingdom. May it be so.

### A New Arm

At the close of the revival meeting at Benwood School House located in the extreme eastern part of the county of Yalobusha, which was mentioned last week, those members of New Hope Baptist Church who

live near this place voted to organize an arm of New Hope to do service here. Accordingly, about 25 members voted to organize the Benwood Baptist Mission, an Arm of New Hope Baptist Church. Rev. S. J. Rhodes, the pastor of New Hope, was present and assisted in this new move.

Bro. D. J. L. Pharr was elected Clerk of the Mission, the writer agreed to continue to preach for them until permanent arrangements are made, and they will meet the fourth Sunday in the month to complete the organization of the Mission. It is some two and a half miles to any church, so it was thought to be a good move to have some kind of an organization there. A good Sunday School is in progress there and there are many families located near who cannot go so far to church and this will give them a home closer where all can go. Of course, all who belong here will be members of New Hope. Pastor Rhodes baptized Sunday morning twelve who had joined and three are to be baptized later. Several came by letter. More than thirty have been baptized into New Hope this season, making as many as forty additions to the church this Summer.

### Yalobusha Association

The Yalobusha County Baptist Association met with Wayside Baptist Church, located in the extreme southwestern part of the county on Wednesday and Thursday, Sept. 10 and 11. Practically all of the twenty churches of the county were represented and two new churches were admitted, viz: Scuna Valley and Syla Rena. One church had dissolved and was stricken from the roll, Leggo.

The same officers were elected as last year—G. E. Denley, Moderator, T. T. Gooch, Clerk, and L. D. Clements, Treasurer. The annual sermon was preached by J. M. Metts and a sermon on Missions was preached the last day by J. R. G. Hewlett. Both were well received. Dr. R. B. Gunter was present and delivered a very practical address on "Our Debts." Three visitors were recorded: Dr. R. A. Kimbrough and J. R. G. Hewlett, from Charleston,

## SOUTHERN BAPTIST THEOLOGICAL SEMINARY

JOHN R. SAMPEY, Pres.  
Louisville, Kentucky

### FEATURES

An environment Conducive to Spiritual Growth, A Happy Wedding of Religion and Learning in Genuine Christian Scholarship, Opportunity to Consider Truth Under Safe Guides, A World-Famous Faculty of Sound Christian Thinkers, World-wide Christian Fellowships, A Great Evangelistic and Missionary Program and Impact, A Comprehensive Curriculum, Practical Work and Pastoral Opportunities, A Central and Accessible Location, A Large, Well-equipped Library, A Campus of Natural Beauty and Architectural Charm, World Prestige, Etc.

and Rev. C. H. Ellard, from Clinton.

The usual reports were read and discussed in an interesting manner. The Wayside church and community took care of the large number present in a fine way, plenty to eat and places to lay their weary heads. The writer was entertained in the good home of Prof. J. L. Weeks, teacher of Scobey Consolidated School.

Bro. D. J. L. Pharr was elected Clerk of the Mission, the writer agreed to continue to preach for them until permanent arrangements are made, and they will meet the fourth Sunday in the month to complete the organization of the Mission. It is some two and a half miles to any church, so it was thought to be a good move to have some kind of an organization there. A good Sunday School is in progress there and there are many families located near who cannot go so far to church and this will give them a home closer where all can go. Of course, all who belong here will be members of New Hope. Pastor Rhodes baptized Sunday morning twelve who had joined and three are to be baptized later. Several came by letter. More than thirty have been baptized into New Hope this season, making as many as forty additions to the church this Summer.

The following program is announced for the Pastor's and Laymen's Bible Study Assembly to be held with First Baptist Church, Grenada, Monday, Sept. 22, 1930, beginning at ten A. M.:—Study in the Book of Colossians.

Chapter 1:1-8—J. B. Middleton; Chap. 1:9-17, J. M. Grantham; Chap. 1:18-23, J. H. Hooks; Chap. 1:24-2:7, J. E. Heath. Eleven a. m. Sermon on Second Coming of Christ, J. W. Hicks; Afternoon—Chap. 4:7-18, J. M. Hendrix; Round Table, J. L. Lott. Quite an interesting program, come and be with us.

Rev. A. B. Hill, of Water Valley, recently finished his Th.M. at Southern Baptist Seminary and is ready for work where the Lord directs He is well qualified for work.

The Oakland church ordained two deacons Sept. 11, Brethren W. M. Pritchard and L. D. Clements, two of God's choice saints. The pastor, Rev. S. J. Rhodes, was assisted by the writer, and deacons J. S. Jennings and T. T. Gooch of the local church.

At a recent conference the church at New Hope elected Bro. C. Y. Spearman to be one of her deacons, and he will be ordained soon. Another good man harnessed.

One of the good members of Coffeeville Baptist Church died last week, Bro. J. W. Davis. He was 64 years old, had been depot agent for 35 years. He died in a hospital at Chicago. He leaves a wife and three children. More later.

### THE FIRST BAPTIST CHURCH OF MARKS

For the past three weeks our church has been engaged in some mission meetings, with the pastor doing the preaching and our town membership cooperating.

We had a great meeting in our church with Dr. McMillin doing the preaching. There were many people who became interested but did not surrender in our meeting here in town. Hence, after our meetings at Walnut and Birdie, we spent one week at Hinchliff school house, which resulted in twenty additions, 14 of them being received for baptism, many of them heads of families. Then we went to Locke Station, nine miles out from

## FOURTH ANNUAL VOLUME NOW READY

## A Quiet Talk With God Each Day

1930-1931

By J. Sherman Wallace

CONSCIOUS fellowship with God is the essence of all religion. Worship is the heart of such fellowship. Five minutes face to face with God alone each day will make the whole day different, because it will make the worshipper different. Perhaps this is our greatest need in this hurried, restless age. To help meet this need this little book of daily devotions is prepared each year. For each day there is a theme, a Scripture reading, a key verse, a meditation, and a prayer.

While these quiet talks are based upon the weekly topics (October 1930-September 1931) of the young people's societies of all denominations, and are prepared especially for daily use by young people, they are quite as suitable for others. The book is being used in the devotions of many Christian homes. Pastors of various denominations use this book as a guide and basis for discussion and prayer in the midweek meeting of the church. A copy of this book should belong to every member of your class, society, or church.

35 cents each

## THE AMERICAN BAPTIST PUBLICATION SOCIETY

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of the Southwest

Marks, for one week. There were twenty four additions for baptism and one by letter, 23 of them grown people, one man 70 years of age. In two years we have had fifty-two for baptism in our work at Locke Station.

This last week we were out four miles from town under a wagon shed on a plantation owned by one of our deacons, Mr. P. M. B. Self, whose wife played for us in this meeting. There were 23 additions to our church in this meeting, 11 of them being received for baptism, 10 of them grown people. This was a great spiritual revival.

I have declined several invitations to assist in meetings elsewhere through the summer that I might give my entire time to our own field of work, and God has very greatly blessed us in it. I have baptized 173, in the church here, and Walnut and Birdie. We have full time here in Marks and I preach each Sunday afternoon out from Marks. There are now 9 awaiting baptism making a total of 182 received for baptism in our work this year.

There are hundreds of people who live out from the towns in the Delta who can be reached for the Lord if we will go out after them and I count it a great pleasure to go out and preach to these people and win them for the Master. Then our church at Marks as well as Walnut and Birdie, extends a very cordial welcome to these people as they come into our membership.

Our Sunday School has averaged three hundred now for several Sundays, and we seldom have a service in our church, but that someone makes a profession of faith.

Our church also supports the Cooperative Program.

We are very happy in the Lord's work, and may He have all the glory for what has been accomplished.

—L. S. Cole, pastor.

Thursday, September 18, 1930

## The Sunday School Department

### SUNDAY SCHOOL LESSON September 21, 1930

**JONAH** (The Narrow Nationalist Rebuked), Jonah 3:1-5, 10; 4:1-11. **Golden Text**... Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is acceptable to him. Acts 10:34, 35.

(From Points for Emphasis, by H. C. Moore)

**1. The Divine Attitude Toward Sinners** was shown in the repeated and finally accepted commission directing a narrow and hesitant prophet to go and preach to them. His call came from God, specified the field, designated the work, prescribed the message. The prophet was prejudiced against foreigners, especially the haughty and hostile Ninevites but God cared for them, for while including Israel he did not exclude Assyria. How far Jehovah was above Jonah!

**2. The Divine Opportunity for Sinners** was extended in a hard message by an unsympathetic messenger. Coldly he entered the capital of an empire extending from Central Asia to the borders of Ethiopia—a magnificent city of six hundred thousand in its fortified space and with suburbs covering an area of possibly ninety miles in circumference. Up and down the streets and lanes of the metropolis Jonah went uttering the weird and awful prediction of the city's early overthrow. It seemed the voice of a madman; in reality it was the voice of God. And it was more the call of mercy than the cry of justice.

**3. The Divine Spirit in Sinners** was manifest in the awe-struck Ninevites. They accepted Jonah's word as the word of God. They believed God, their own consciences assenting to the justice of the sentence pronounced upon them. They prostrated themselves before God, putting on sackcloth and sitting in ashes. From monarch to menial they engaged in a great fast, neither man nor beast taking food or drink. Mightily they cried unto God for mercy. Penitently they turned from their teeming sins. Earnestly they hoped and believed that God would avert the impending disaster.

**4. The Divine Comparison on Sinners** was revealed in the suspension of judgment upon Nineveh. God saw their works, that in their penitence they themselves had overthrown the Nineveh which called down his anathema. They turned from their evil, and he turned from his fierce anger. Indeed, their change of heart brought the Ninevites within the sweep of God's love.

**5. The Divine Purpose with Sinners** was evident in the rebuke of the prophet in his disappointment at the sparing of Nineveh. He found that Jehovah in his love for the lost was as ready to pardon the penitent pagans of Nineveh as he was to save the self-righteous saints of

Samaria. Jonah's horizon was not so wide. He did not want to be a foreign missionary. And when he finally went to Nineveh he was more successful than he hoped or desired. He was peeved because his prediction did not come literally true. God's mercy to a heathen city would, he thought, react against any further ministry in Israel, for they would feel at liberty now to sin with a high hand, thinking that if God spared Nineveh he would never punish Israel. But God taught the erratic prophet a lesson. How did Jonah feel when the gourd vine withered—that shade of refreshment and repose under the fierce heat of the sun on the sand? Yet Nineveh with its irresponsible infant population of 120,000 (indicating about 600,000 in all) and a multitude of unsinning animals was worth infinitely more than the stricken gourd. Could Jehovah but be grieved at its overthrow? Was he not rejoiced to spare it for service? So wide is his mercy today!

### MEETINGS IN RANKIN AND COPIAH

I was with Rev. A. A. Kitchings at Rehoboth and Leesburg where there were some additions to each church. Great crowds of people attended the services at Leesburg, especially. It seems that all roads in that part of the country lead to Leesburg and the house was almost filled at the day services and overflow throngs at night. Rev. Kitchings is doing a wonderful work in all his churches, and being a friend for many years of the writer my joy was full to be with him on fields mentioned above.

My next meeting was with my Brother, Roy Clark, and his church, Cedar Grove, near Lena, Miss. In this meeting God's Spirit was present in power and we closed out at high tide with our souls greatly uplifted and thankful for God's glory with us. Roy is doing the best work of his life thus far among his churches.

Rev. C. T. Johnson next came to us for a meeting at County Line, Copiah county, where he preached the old time gospel as usual and several persons were saved. One man past middle life was baptized. I was familiar with the work of Bro. Johnson, having had him hold our meeting at Louin for us some years ago while he was Evangelist under our Convention Board. He is still doing excellent work and our meeting at County Line was very successful and the people rejoiced.

Our meeting just recently closed at Pilgrims Rest, Copiah County, where Bro. A. A. Kitchings did the preaching doing a marvelous work and many souls were saved. Evidently Bro. Kitchings has as good understanding of the Greek New Testament as any man in Mississippi and uses this knowledge for the Glory of God. The Pilgrims Rest meeting was one of the most uplifting, church strengthening re-

vivals I have ever witnessed. Forty-five persons promised to tithe. Watch Bro. A. A. Kitchins, as he foresees ahead. He is a wonderful preacher.

Most sincerely,

—H. C. Clark.

### RESCUE MISSION IN ORLEANS

#### Urgently Needed Enlargement in Our Rescue Mission

An unprecedented increase has characterized the attendance throughout the entire summer, and now at this writing our capacity for caring for the men is strained to the utmost. The general financial depression, is perhaps, the main cause for this large increase in numbers. But by Nov. 1st it is confidently expected that at the least another hundred men will knock for admittance. They will come to us moneyless and hungry. We are trying to feed them as we can and to give them a free bed when they need it. But our only chance of receiving this additional number will be to have more beds. We have arranged space for twenty-five more single beds. Of this number we still lack sixty. Unless they are in place by the date mentioned many men will most certainly be lying on the bare floors. But if our people throughout the land could but see the nature of this open door and how a gracious Lord is smiling upon it there would be no trouble in getting the beds and all else needed for this eminently missionary enterprise. Fully four hundred a year have through our nightly gospel appeals been led to a public acceptance of Christ as their Savior. And thousands of others have borne away in memory and in their hands ed for this eminently missionary borne across the seas and to almost all parts of this and other countries.

We want good single beds fully equipped. They can be sent or the money provided for them to be bought here. Individuals or groups can easily make this enlargement and enable us to greatly increase the fine work this Mission is now doing.

Very solicitously yet hopefully yours for the man lying bruised and wounded on the Jerico Road,

—J. W. Newbrough, Sept.  
740 Esplanade, New Orleans.

### MEETINGS

After the harvest is over and we review our summer's work, we often find things to fill us with joy and thanksgiving. My summer revivals began at Good Hope with Bro. D. A. Youngblood doing the preaching. This soul-stirring man of God reached the hearts of people in his usual way and five additions were made to the church, four by baptism.

The next meeting was at Corinth. Bro. J. H. Cothen did the preaching. The church itself was revived and twenty seven additions were received, fifteen were for baptism.

The next week was spent at Bond where the pastor did the preaching. God's special blessings were present in this struggling church where the Board has made it possible for these people to have the Gospel. There were eighteen additions to the

church, sixteen by baptism. The work in the B. Y. P. U. with twenty-five members. May the Lord bless these people and the Board for the work that they have done.

—G. M. May, pastor.

Dr. W. A. Hewitt, Pastor of the First Baptist Church, Jackson, Miss., came and spent eight days with the Tunica Baptist Church in a revival. His coming proved a great blessing to our church and community. On the last day of the meeting there were nine accessions, six by letter and three men coming by conversion. We are indeed grateful for what we have seen and heard.

—Chas. F. Hinds, Pastor.

The station-master rushed out of his room after hearing a crash on the platform. He discerned a disheveled young man sprawled out perfectly flat among a confusion of overturned milk cans and the scattered contents of his traveling bag.

"Was he trying to catch the train?" the station-master asked of a small boy who stood by admiring the scene.

"He did catch it," said the boy, "but it got away again."—Drexerd.

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Thursday, September 18, 1930

## THE BAPTIST RECORD

11

ENLARGING OUR VISION  
THROUGH THE B. Y. P. U.

(A paper prepared and read  
Before the Farmhaven B. Y. P.  
U. by Miss Louise Lemmons)

In Pilgrim's Progress one of the greatest experiences which Christian had was in Palace Beautiful, on the top of the Hill of Difficulty. The various things which took place there represented Christian's training in the church. Just before he left Palace Beautiful the Virgins took him to the top of the building and gave him a view of the Delectable Mountains, which were away in the distance, beyond the Valley of Humiliation, the Valley of the Shadow of Death, and Doubting Castle. The meaning of this, of course, is that Christian, through the work of the church, gained a vision of the possibilities of the Christian life. Every young Christian today, through working in the B. Y. P. U., may gain this vision, which will enable the young Christian to look ahead through the years and see a bigger, richer, more useful life coming out of the training gained today.

What is a vision anyway? It's a supernatural presentation of certain scenery or circumstances to the mind of a person while awake. It was a means often used by God in early times to reveal himself and his will to men. We have in Genesis 46:2 where Jacob answered, "Here am I." In Isaiah 6:8 we find: "Also I heard the voice of the Lord saying, whom shall I send and who will go for us? Then said I 'Here am I, send me.'

God is calling us through the B. Y. P. U. tonight. What will be our answer? Shall we say, No, to the Heavenly Vision or shall we say "Here am I, Lord, use me. I'm not much, but what I am and all I have give I thee?" Let's make this our motto: "I'll do the very best I can with what I have."

Again in Acts 26:19 we find where Paul said, "Whereupon, O King Agrippa, I was not disobedient to the Heavenly Vision." Can we speak as Paul did or do we have to say, "Yes, Lord I refused back yonder to serve in the B. Y. P. U. when I was asked. You did your part, you showed me it was the right thing to do; but I was disobedient?"

Above all things, let's do God's work first. Let's be found on the job, at all times being about our Master's business. Have you had a vision? Some might answer No! but I believe I can say, "Yes we have. All of us have." At all times God reveals to us his will. He is always showing us something we might do through the church, the Sunday School and the B. Y. P. U. Have we been disobedient or have we been found faithful?

Do we have a big place in which to live? If not let's enlarge our tent. Let's get a vision of something bigger than that we have. Dr. Chas. Goodell tells about seeing some little round-shouldered men in a factory town in England. When he asked why they were deformed he was told that as children they worked in the attic of a factory and grew round-shouldered because the roof was so low that they could not stand erect. So, without vision our souls are dwarfed and never become

full-grown. Is the roof of our tents so low that we cannot walk erect? If so, let's raise the roofs. Let's enlargen the houses in which we are to live. It costs nothing except to get a larger vision. Every young Christian should adopt the words of Oliver Wendell Holmes:

"Build thee more stately mansions,  
O my soul,  
As the swift seasons roll!  
Leave thy low-vaulted past!  
Let each new temple, nobler than  
the last,  
Shut thee from Heaven with a dome  
vast,  
Till thou at length art free,  
Leaving thine out-krown shell,  
By life's unresting sea."

Our B. Y. P. U. brings to us a constant challenge to enlarge the vision of what we may be and do in this world.

If, as has been shown, our purposes, our faith, our vision, and later in the program, our love, our living and our church are enlarged through our B. Y. P. U. then it is certainly true that we ought to enlarge our B. Y. P. U. We should enlarge its effectiveness and its membership.

This world is lost without Christ and the challenge is ringing in our hearts to "Enlarge the place of our tent" so we may be more faithful soldiers in His army.

## FIVE HAPPY YEARS IN LULA

I have never enjoyed a pastorate in all my ministry more than the five years with the Lula Baptist Church and while we did not accomplish all that we had hoped to and all that we might have, as I look back over these years, there are some things that have come to pass, which gives us joy. Lula is one of the finest little towns in the Delta, located on the main line of the Y. and M. V. R.R., twenty-two miles north of Clarksdale. Some of the finest people in the state live there. The Baptist church has a splendid \$20,000.00 house of worship, practically out of debt, whereas, five years ago they were carrying a debt of nearly \$5,000.00. The membership has grown almost double in 5 years. The interest in all phases of our denominational work has grown. The church has a live Sunday School under the leadership of Prof. F. K. Rice, Supt. of the Lula Rich School, a Miss. Coll. man. They have a good W. M. U. under the efficient leadership of Mrs. E. H. McGee, the president. One year ago there wasn't a young people's organization, but Mrs. Eddleman, my wife, organized the young people and under her able and faithful leadership they have one of the finest Senior and Junior B. Y. P. U.'s in all the associations.

The church has been thoughtful of the pastor and his family, especially during his illness. The Lula Baptist church is the only church it has been my privilege to serve, that authorizes its pastor to draw a draft, either monthly or semi-monthly for his salary. The church believes in and adheres strictly to the single budget system. It was sad indeed to give them up, but our Lord has a purpose in our going and in my being here. I trust that all my brethren will pray for us and with us that we may know and do His will.

It is the plan of Dundee and Lula to cooperate in calling a pastor, which will make an ideal field for the man who becomes my successor.

May our Lord direct this field in the call of their pastor.

Cordially yours,  
R. A. Eddleman.  
Sanatorium, Miss.

—BR—

## NOTES FROM FLORA, MISS.

From July 10 through the 18th Dr. K. M. Yates, Prof. of Hebrew, in the Southern Baptist Seminary at Louisville, Ky., was with us in a meeting. It surely was a joy to have Dr. Yates in our home and in our church. He brought soul-stirring messages at each service. Surely he is one of God's anointed. He won a large place in the hearts of all those that were privileged to hear him. As a result of his labors —along with the power of God—eleven were added to our fellowship, and the entire town and community was lifted to higher plains of spiritual service. The folk here are very anxious for Dr. Yates to come again.

Beginning July 20th and going through the 25th I was with Bro. Howard Spell and his good people at McCarley, Miss., for a meeting. This was my second meeting in McCarley, and it surely was a joy to be with Bro. Spell and his folks again. As a result of our efforts together two were added to the church.

On July 28th Bro. G. C. Hodge, of the stewardship Dept. of our Baptist State Board, came to us at Lula, a country church just five miles west of Flora, for a meeting. He remained with us through the week doing some of the finest preaching I have heard in a long time. Bro. Hodge surely is a splendid fellow, and any church needing his services cannot go wrong in having him in their midst. As a result of our meeting three were added to our fellowship.

Aug. 6th we left for our vacation to N. C., visiting friends and loved ones. We arrived back in Flora on August 22.

Dr. Ingram, Pastor of the Baptist Church at Rosedale, Miss., was with us in a meeting at Anderson School House, four miles east of Flora, from Aug. 24 to 29. Needless to say, that Dr. Ingram did some splendid preaching, for he always does that. He surely did win a large place in the hearts of the folk. There were no additions to the church, but the church membership itself was truly strengthened in the faith and cause of Christ.

—W. C. Howard.  
—BR—

## MACEDONIA

Our church at Macedonia closed a week's meeting 23rd of August with Rev. L. F. Dorroh, pastor and Rev. W. W. Simpson doing the preaching. Brother Simpson was born and reared in Calhoun county and just completed his four-year college course in Mississippi College and received his diploma. Brother Simpson is a fine young man and an able, Godly minister. Sound in the faith and zealous in the work and is doing a great good in the kingdom work and any church in need of a good pastor will make no mistake in taking him. He is held



in high esteem here for his manner of life and purpose of faith. We had a great meeting under his preaching. Received eight members and the church was greatly strengthened and revived.

—C. B. Betterton, Church Clk.  
Macedonia Baptist Church,  
Calhoun City, Miss.

—BR—

## LELAND

My four weeks as supply pastor at Leland were most pleasant. The good pastor, Dr. John W. Faulkner, was able to return and take up his work Sept. 1st, after a month of hospital treatment in Atlanta.

Four of the deacons at Leland are graduates of Mississippi College and another is a graduate from Baylor University, while his wife is a graduate from Blue Mountain. There are at least seven graduates of Blue Mountain College in the membership; also several from Hillman. There are also quite a number who attended these institutions, and caught the spirit, in addition to those who graduated. So, you may know I felt at home. It is a great church and Leland is a great town. I am glad I had this month of service with them, I am better for the experience.

If any of the brethren wish to confer with me in reference to meetings or supply work, my address is Clinton, Miss.

—W. T. Lowrey.  
—BR—

## GLEN, MISS.

I had the pleasure of having Brother Simmons with me in two of my meetings in Tishomingo County, being at New Prospect on the 4th Sunday in August and lasting all the week. His preaching and singing was as but few can do. The church was greatly revived and five were received by baptism. Beginning on the fifth Sunday at Bethlehem and continuing through the week. Received two by letter and one by baptism. This part of the county we found to be sowed down in Russellism, and undeveloped along denominational lines. Bro. Simmons' labors will, I am sure, bear fruit in the years to come. We need him or a man of his kind in this part of the state.

Remember us often in your prayers.

—C. C. Perry.  
—BR—

Little Joe (to stranger in a trolley car): "Daddy, daddy!"

Mother: "Hush, darling. That isn't daddy, it's a gentleman."



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## The Children's Circle

Mrs. P. I. Lipsey

Bible Study No. 12: September 18  
At Rephidim: Ex. 17  
Read carefully this Scripture, and  
write me the Story

Facts not given in the Lesson

The manna in the wilderness was made by Jesus more than a thousand years afterward, to illustrate the Bread of Life. So when we read of this stream of water that came out of the rock at Rephidim, let us also read John 4:13, 14, where our Lord says, "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in time a well of water springing up into everlasting life." This is the water of Salvation.

In Deuteronomy 25:18, we learn a little more about this tribe of Amalek, that the enemy "smote the hindmost of them, even all that were feeble behind them, when they were faint and weary." Joshua, who afterwards became the leader of the Israelites, is mentioned in verse 9 of this chapter for the first time: he must have been about 45 years old. Moses was at this time 81 years old, and perhaps could not fight as well as he could pray for the victory.

My Dear Children:

There are two nice things about going away for a visit. One is going: dressing up the best you can, enjoying the journey, at its close, meeting the dear ones you have not seen for awhile, and being an honored guest in their home. The other is the return, being met by the ones you live with, finding them so glad to see you, tasting again the old sweet happiness of home. Well, I've had both these pleasures. Never did I have a better time, and eat more good meals than I did, three fine ones every day, in the dear company of my son and his wife. I even gained a little weight, a thing I don't do for everyone. This afternoon, the second pleasure came, the end of the return journey, lots of interesting talk about everything that has happened, the flowers blooming so prettily, and things done for my happiness. I hope that you, too, are glad that we are not now so far apart as we have been the past month.

I know you were all sorry to know about Ernest Clarke's accident, the breaking of his leg. Do not forget to pray for him. That he may soon be restored to his usual health.

We are falling down on our contributions, as you will see from our account, given today. We have not quite half of the \$10.00 we have hoped to send to the Orphans each month. And yet I know you love them.

Affectionately,

—Mrs. Lipsey.

Orphanage

Miss Leta Mae Lupo.....	.10
June Carroll Anding.....	.50
Mrs. R. Pressgrove, Primary Dept. First church, Grenada..	.50
Hazel and Mary Caraway.....	.50
G. A.'s, First Church Yazoo City, Mrs. S. D. Woods, Jr... Estelle Bell.....	1.00 .25
Clarke College Sunbeams, John F. Carter.....	.85
Mrs. P. J. Pepper.....	1.00
Julia Frances Steele.....	.10
Mattie Bryant.....	.10
<b>TOTAL.....</b>	<b>\$4.90</b>

Miss Byrd's Library

Brought forward.....	\$50.73
Miss Leta Mae Lupo.....	.15
June Carroll Anding.....	.50
Evelyn Sandidge.....	.50
Mrs. R. Pressgrove, Primary	

Dept., First Church, Grenada.....	.50
Hazel and Mary Caraway.....	.50
G. A.'s, First Church, Yazoo City, by Mrs. S. D. Woods, Jr.....	.50
Monticello Inf. G. A.'s, by Mrs. D. O. Horne and H. Hayes.....	2.00
Sunbeams, Fulton, Miss., by J. N. Senter and R. McFadden.....	1.00
Lavergne Walton, Walnut Grove B. Y. P. U.....	1.20
Clarke College Sunbeams, John T. Carter.....	1.00
Mrs. D. W. Hardan.....	.35
Mrs. Hollis Bates.....	1.30
Julia Frances Steele.....	.10
<b>TOTAL.....</b>	<b>\$60.33</b>

Tillatoba, Miss. Sept. 5, 1930.

Dear Mrs. Lipsey:

As I have not written to the Page in some time I thought I would write. I have been sick nearly three months, and don't seem to get any better. Have had several doctors with me but they haven't done me any good.

I have missed all the meetings and sure miss going to Sunday School. My mother is still an invalid not able to sit up. I suppose you have returned home now, hope you enjoyed your visit. The 12th of this month is my birthday, one of my neighbors said she was coming over and cook me a nice dinner and bring me a present.

I hope Ernest Clark is better. I went to Grenada last week and had two teeth pulled but don't seem to get any better. I sure do want to get well so I can wait on mamma and do the work. My sister is going to school. The preachers came out to see mamma and me during the meeting. Well, I will be going: pray for mamma and me that we may get well.

Your friend,

—Audra Cook.

Well, Audra, you and mamma are surely having a hard time. I hope that by this time you are feeling better; I am praying that you and she may soon be much improved. Come again when you can. Happy birthday! especially, in improved health.

Collins, Miss. Sept. 6th, 1930.

Dear Mrs. Lipsey:

Will you admit a new member to your Circle? I am 12 years old, and will be in the seventh grade when our school opens. I like to go to S. S. and B. Y. P. U. My teacher's name is Miss Todd. We had a Study Course in July. When the Convention was at Mt. Olive, we went, and we got the banner. We sure were proud of it. Our pastor's name is Rev. G. T. Dale. I take music during school and enjoy it. Mrs. Lipsey, will you please send me one of Miss Gladys' pictures? I enclose 10 cents for the Orphanage.

Your friend, —Mattie Bryant.

I sent the picture a few days ago, Mattie, and hope you got it. Here's wishing for you a fine school year. Thank you for remembering the Orphans.

Hermanville, Miss. Sept. 1, 1930.

Dear Mrs. Lipsey:

I am writing to the Circle for the first time and am glad I can do so. We get The Baptist Record and I enjoy reading it, especially the Children's Page. I go to Sunday School, Church and the B. Y. P. U. My Sunday School teacher's name is Mrs. M. E. Davis. Our school starts on Sept. fifteenth. I will be in the seventh Grade. I cannot send any money to the Orphans or Miss Byrd's Library but hope I can next time.

Your friend,

—Terrel Davis.

Everybody here is excited over openings of school now, and I think

all our schools are opening well. Hope your school does well, Terrel. Come to see us again.

—Yazoo City, Miss. 9-10-30.

Mrs. P. I. Lipsey  
The Baptist Record  
Jackson, Mississippi

Dear Mrs. Lipsey:

We are enclosing \$1.00 from our G. A. to be used for the Orphans and for the library for Miss Byrd. We hope this will be a help to you.

Sincerely yours,

—G. A., First Baptist Church.

Yazoo City, Miss.

We are so happy to welcome again these good friends from Yazoo City, who come to see us every now and then. I think your Auxiliary must be prospering: I find from my book that you sent a gift in July. Thank you so much, and next time, girls, tell us something about your society.

—BR—  
PHILADELPHIA, MISS.

On Wednesday evening, Sept. 3d, it was our very great pleasure as pastor and people to ordain to the full work of the Gospel Ministry, one of our finest young men, Bro. Tilden S. McGee.

The examination was given by Rev. J. E. McGraw, Decatur, Miss., and Rev. W. W. Kyzar, his pastor. We found him to be sound in the faith and a lover of God's Book.

Brother McGee graduated last year from Philadelphia High School, valedictorian of his class, and is now in Mississippi College to further equip himself for the great work his Master has called him to do.

A more deserving young man would be hard to find. God in His providence, left him an orphan along

with other brothers and sisters, but with a determination that is an inspiration to anyone. He has worked, and sacrificed to educate himself.

We are expecting great things from the life of this young man as he shall yield himself to the leadership of the Holy Spirit. I unhesitatingly recommend him to the Brethren. —W. W. Kyzar.

—BR—

No. 1: "Did you hear about the young lady being hurt in the explosion last night?"

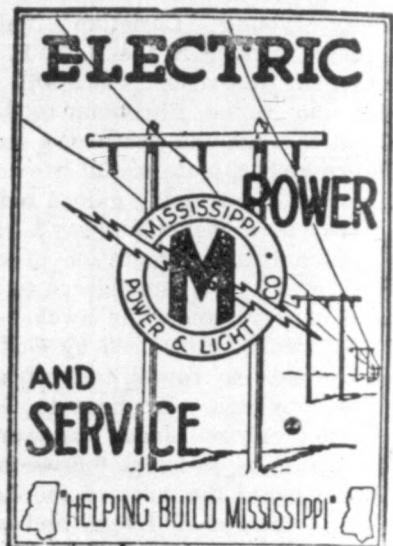
No. 2: "How come?"

No. 1: "A smile lit up her face and the powder went off." —Ex.

—BR—

Grandma: "Did the cat eat the mouse you caught for her."

Little Arthur: "Yes, Granny, she ate all but the stem."



## THE SERVICE ANNUITY PLAN

Dr. G. S. Dobbins in September Home and Foreign Fields says:

"The new plan offered by The Relief and Annuity Board is vastly superior to the old plan. It puts the whole matter on a stable, dependable, business basis. It opens the way for adequate care of needy ministers and their dependents and appeals to the self-respect and sense of justice of both the beneficiaries and the churches. A church committing itself to this plan adds but little to its budget and at once achieves a dignity and standing that are worth far more than the money contributed. This joint arrangement entered into by pastor and people will make for longer and more fruitful pastorates and will give to pastor and people a sense of permanency in their relationship that is sorely needed. The short pastorate is perhaps the greatest single bane of our church life today."

Let the pastors send for application blanks and we will send them full information as to how we will approach the churches to secure their participation in the plan.

## The Service Annuity Department of The Relief and Annuity Board

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## MISSISSIPPI WOMAN'S COLLEGE

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Board and tuition for the entire session in Ross Hall or Johnson Hall \$340.00. Board and tuition in Dockery Hall, self-help plan, entire session \$235.00. All students take meals together.

Send check for \$12.50 for room fee and also write for catalogue to J. L. Johnson, President, Hattiesburg, Miss.

## B. Y. P. U. Department

"We Study That We May Serve"  
AUBER J. WILDS, General Secretary  
Oxford, Mississippi

### Simpson County Has Two New Unions

The Pine Grove B. Y. P. U. of Simpson, with Associational B. Y. P. U. vice president leading, is guilty of organizing two new unions. This B. Y. P. U. has rendered six programs in other churches this quarter with four new unions as a result, two of these have already been reported in this column. They hope to organize in the other two churches soon. Can any other B. Y. P. U. report so much extension work? Mr. Wade, the Associational Vice President, reports that other churches are doing splendid work also. The two new unions are in Concord church, Smith Co., and Rocky Hill church, Simpson Co. Officers elected for the Concord church are, Pres. C. N. McAlpin; Vice pres., A. M. Runnels; Sec., Emma McAlpin; B. R. L., H. R. Royals; Chorister Chaptamon Sullivan; Pianist, Climmie Sullivan; Group Captains, T. M. Amason, Addie Prince and Azzie Royals. The officers for the Rocky Hill Union are, Pres. Bertha Foster; Vice pres. Will Garner; Sec. Vida Nichols; Cor. Sec. Homer Johnson; Chorister, Lonnie Johnson; Pianist, Louella Johnson; Group Captains, Milburn Garner and Ora Johnson. We welcome these two unions into our growing circle and wish for them much success in their work.

**Webb Re-organizes Junior B. Y. P. U.**  
For reasons peculiar to themselves the Webb Junior B. Y. P. U. disbanded for the summer months but true to their plans just as soon as summer was over they re-organized their union. They had fifteen present the first meeting with a number of good workers not present for this new beginning. Mrs. J. L. Hill is their leader and we will be hearing good things from them all along.

### Graduation Day

The first Sunday in October is Graduation Day for all B. Y. P. U.'s and I am hoping that every B. Y. P. U. in Mississippi will observe this day. That is true of churches where there is more than one union. Intermediates should be promoted to the senior B. Y. P. U. when they are seventeen years old and Juniors should be promoted to the Intermediate B. Y. P. U. when they are thirteen years old. Seniors may be promoted to the Adult union according to the best judgment of the unions themselves as there is no strict age limit for these two unions. The September B. Y. P. U. Magazine has a splendid promotion day program which if used in your church will make the occasion a successful one. You cannot wait another day however, to start plans for your graduation so we urge you to begin today if you have not already. Young people will be glad to cooperate in your plans if they are BIG enough.

### Have You Elected Your Officers?

The new quarter begins the new six months term for B. Y. P. U. officers. The first Sunday in September was the time to appoint a nominating committee, the second Sunday in September was the time to elect the presidents of senior unions and general officers, the third Sunday in September is the time for all other officers to be elected. This gives time for officers to get ready for their work which begins the first Sunday in October. Group Captains have to be appointed. Programs for October have to be planned, Committees have to be appointed, etc. DO IT NOW IF YOU HAVEN'T ALREADY.

Jeff Davis County Associational B. Y. P. U. held its regular monthly meeting the first Sunday in the month. The meeting was held with the Camp Ground Church, just over the line in Yalobusha county. A good crowd attended and heard a splendid program. One interesting part of the program was a talk by Mr. A. W. Talbert, of Jackson.

Copiah Co. Associational B. Y. P. U. had an executive committee meeting at Hazlehurst on Saturday afternoon September 6th. It was not a large meeting but an interesting one. One result of the meeting was the election of Mr. W. C. King as president to serve the unexpired term of Miss Patrick, retiring to attend the W. M. U. Training School in Louisville, Ky.

New Sight Church had the privilege of having Miss Durscherl with them for their B. Y. P. U. Training School week before last. She reports a splendid school with fifty taking the examinations.

### A Letter to the Associational B. Y. P. U. Presidents

Dear Co-worker:

You are aware of the many associational B. Y. P. U.'s that are now being held all over the state. I think a splendid way to sell the Associational B. Y. P. U. idea to more people, including some pastors, is to submit to the association a good written report with words either from you or someone appointed for this. Many Associational B. Y. P. U.'s are getting much good from the Quarterly Executive Committee Meeting at which all associational officers, leaders and presidents of unions and pastors in the association meet for discussion as to reaching possibilities and increasing efficiency. Please let me hear from you telling me what you think of the above suggestions.

Yours sincerely,

—A. W. Talbert.

He: "Are you fond of moving pictures, Jennie?"

She (hopefully): "Aye, Sandy."

"Then maybe, lass, ye'll help me get half-a-dozen doon out o' the attic."

### SUMMER MEETINGS

It has been my happy privilege to be in some blessed revivals during the summer and see many seeking souls find their way in faith to the Saviour. I shall ever praise Him for these experiences, and the very happy fellowship I have enjoyed with my brethren in the ministry.

In addition to these happy experiences it has been my great joy to see two young men respond to the call of the Lord to preach His Gospel. One of these, Arthur Theophilus Engell, of the Marion Baptist Church, Marion, Miss., which it is my pleasure to serve as pastor. He is a young man of unusual ability, a natural leader among the young people of his Church, and his devoted loyalty and eagerness to serve is an inspiration to all the people of the Marion community. During the revival this summer he made known to the church his call to the ministry and declared his life's surrender to the Lord to this end. The church rejoiced in the privilege of commissioning this young man to preach.

The other, Robert Ervin McPheeters, is the son of the writer, who for some years has felt the call of the Lord to preach, made known to the Oak Grove Church during the revival this summer his purpose in giving himself to the Lord for the preaching of His Gospel. The church, therefore, called a conference for Thursday evening, Sept. 11th, and granted him license to preach. The Church invited all the pastors of the city to be present at this conference and those attending were: Dr. R. S. Gavin, of the Highland Ave. Church; Dr. Norman W. Cox, of the First Church; Dr. S. F. Lowe, of the Fifteenth Ave. Church. Rev. B. S. Vaughan, of South Side Church; Rev. Ed. Grayson, of the Eighth Ave. Church; Rev. C. C. Jones, Poplar Springs Church; Rev. Eugene Stephens, and Rev. J. E. Vaughan, all of whom brought short inspirational messages.

One of these boys will finish high school this year, and the other in two years and then intend to enter college in preparation for their life's work.

—T. B. McPheeters.

—BR—

### GROWING!!

A PROMOTION DAY PROGRAM FOR USE IN SUNDAY SCHOOL ASSEMBLY OR DEPARTMENTS. ORDER FROM BAPTIST SUNDAY SCHOOL DEPT., BOX 520, JACKSON.

—BR—

In amazement I watched the trained flea do his stunts.

"Did you educate that flea yourself?" I asked the man.

"Yes," he replied proudly, "I raised him from a pup." —Life.

### WEEKLY HEALTH SUGGESTIONS

(By Felix J. Underwood, M.D., State Health Officer)

### MISSISSIPPI STATE BOARD OF HEALTH

#### Believe It Or Not

"You can't live fast and live long. You can't drink intoxicants and drive safely.

You can't safely light the kitchen fire with coal oil.

You can't run a car in a closed garage and always escape alive.

You can't get smallpox if recently successfully vaccinated.

You can't guess a gun is not loaded and safely point it at anybody.

You can't always judge the safety of a cook by the neatness of her dress.

You can't control an outbreak of contagious disease by closing the schools.

You can't keep a loaded gun in the house without being in constant danger.

You can't judge the safety of a glass of water by its clear, sparkling appearance.

You can't starve down and grow thin without weakening your resistance to disease.

You can't judge the desirability of a restaurant by the appearance of the room.

You can't eat largely and get fat without developing fatty degeneration of the organs.

You can play long with explosives without their blowing up with surprising suddenness.

You can't determine how many people have coughed disease germs upon foods which are exposed.

You can't be careless in nursing a typhoid patient without danger to him, to yourself, and to others.

You can't do the most effective work when handicapped by an uncorrected physical defect or suffering from preventable disease.

You can't have unreported and unquarantined cases of contagious disease in your home without endangering your neighbors and arousing their enmity."

"Screen Every Home by 1935"

—BR—

Lawyer (helping pedestrian up): "Come with me, my man. You can get damages."

Pedestrian (groggy) "I've got all the damages I want. Give me some repairs." —Ex.

Mary: "Daddie, how can the experts tell when there's going to be an eclipse?"

Father: "Don't ask foolish questions, child. Can't they read the papers like the rest of us?" —Ex.

SPECIAL SALE ladies pure thread silk \$1.00 hose, service weight or chiffon, irregulars, assorted colors, 5 pairs \$1.35, 6 pairs \$2.60, 12 pairs \$5.00. Post Paid, satisfaction guaranteed.

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M. P. L. BERRY, President, Clinton, Miss.

## PREACHER-SOLDIER

While making an inspection of the Mississippi National Guard encampment at Biloxi this month, Major General William G. Everson, Chief of Militia Bureau, Washington, preached to a large congregation Sunday night, August 10th, in First Baptist Church, Gulfport. Dr. W. A. McComb, pastor, being away on his vacation, had asked Dr. Webb Brame, pastor at Yazoo City, and Chaplain of Miss. National Guard, who was in military service during the encampment, to supply at the regular preaching hours First Church, Gulfport. He arranged the schedule so that Gen. Everson might preach that night. It was the climax of a great day. General Everson in civilian life is an able, and outstanding Baptist preacher. When drafted by President Hoover to head this important governmental department, Dr. Everson was pastor of First Baptist Church, Muncie, Ind. He and his congregation had just finished a handsome church building, costing \$350,000.00. His church gave him an indefinite leave and elected him pastor-emeritus. He is scholar, statesman, preacher, soldier. It was during his able pastorate at Fourth Avenue Baptist Church, Louisville, Ky., that Chaplain Brame knew him while attending the Seminary. The Gulfport service was greatly enjoyed by a large congregation and a wide radio audience.

General Everson had put in a big, busy day before coming to the service from camp that night. He travels only by airship, and has flown enough since June to have girdled the globe twice and over. Over one hundred officers had breakfast with Gen. Everson at 7:00 Sunday morning, following he spoke to them assembled at Officers Club, setting forth the high aims and ideals of the Guard. He then attended Sunday school and preaching at the enlisted men's club. Sunday school taught by Col. B. F. McClelland, U. S. A. Rtd., preaching by Chaplain Webb Brame, Gen. Everson leading in the morning prayer. In the afternoon, he delivered one of the finest addresses ever heard on the high privileges of citizenship and the lofty standards of the soldier. The army does not make war, but is only ending it. This address was delivered to more than a thousand young Mississippi troops assembled and as many more citizens invited in.

Sunday night he preached on "For me to live is Christ." He said the man whose program was no larger than that he could carry out himself was a disgrace. God must be in it. He has 190,999 men under him, and \$35,000,000.00 to expend. General Everson said it was indeed unusual for a poor Baptist preacher to have millions of dollars to pay his bills with.

As a soldier, few men have made such a record as Dr. Everson. He knows the military game from bottom to top, having served from a private all the way to Brig. and Maj. Gen. His promotion during the World War was amazing, but in keeping with his great ability as a leader. His last command was that of an important division, and lads that fought under his gallant leading sleep today in five national soils.

Instead of quitting the ministry, as some thought of him, he is preaching to an average of forty to fifty thousand people each month. He is accomplishing more in lasting moral and spiritual good in this unique and difficult field than can be measured.

BR

## SOUTHWESTERN IN RETROSPECT AND PROSPECT

Administration in Comparative Study sees Favorable Outlook En-suing Session, Opening September 22

(By Lewis A. Myers, Publicist)

There seems to be a good year in prospect for the Southwestern Baptist Seminary, much low financial talk to the contrary notwithstanding. The ensuing session cannot be vitally different from the last when seventy men and women were graduated, when the total enrollment reached 530, and when the general spirit of the institution was fully up to par.

## Summer Decrease an Index

During the past summer the enrollment was 30 less than the previous summer. In the same ratio the maximum decrease for the ensuing session would not numer more than 60, regarded to be a fairly accurate index to the year ahead. No one minimizes the acuteness of the financial depression felt even before the close of the past session, but if the summer's enrollment meant anything there was not a corresponding depression in the spirit and determination of those interested in Seminary work.

## Early Applications Promising

From inquiries by letter, from personal conferences; and better still, from early rents Seminary authorities feel that close money matters will not very vitally deter the determined student.

Due to the gift of former students there will be slightly more money available in the student loan fund, rents are kept at the minimum, fees are negligible, and withal the reasons for a good enrollment is reassuring.

## Advantage in Fewer Students

Still another reassuring fact as the Seminary faces the future is the advantage in slightly fewer students. This is speaking, of course, from a financial standpoint. Fewer students means a better church opportunity for the few; also a greater opportunity for special student work in commercial lines, to say nothing of a possible intensified interest in class work.

The Southwestern spirit of Evangelism and Missions, fervent and sympathetic has not been or will not be effected by the depression. Fewer or more students will not be allowed to mar the excellent fellowship or in any way to cripple the efficiency of the Seminary work. Thus in retrospect, the Southwestern prospects are brighter.

## NOTICE!—THE NEW GRADED LITERATURE IS NOW READY AS FOLLOWS:

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FIRST YEAR PRIMARY

FIRST YEAR JUNIOR

FIRST YEAR INTERMEDIATE

ORDER NOW FOR NEW QUARTER!

## A BUSY AND HAPPY VACATION

(J. G. Chastain)

Because of my love for the Spanish work, the urgent need and the demands made on me, most of my preaching this summer has been in Spanish to the Mexicans. After the New Orleans convention I spent two weeks in Houston, Texas, holding some precious meetings with the Mexicans, then three weeks in the Rio Grande Valley and one in San Antonio. In Austin I attended the Mexican Baptist State Convention of Texas, which is coming to be quite extensive. Happy was the renewed fellowship with the brethren, a number of the preachers having been my former students in our seminary in Mexico years ago. I met three whom I baptized in Mexico back in the 90's. Our Mexican work in Texas is handicapped for lack of means for equipment and pastoral support, yet the reports from the churches were highly gratifying.

I spent three weeks in El Paso, and though we Americans are not allowed to be pastors in that country, I accepted an invitation from the Mexican pastor in Juarez across the river to go over and "lecture" to his congregation. I talked to the people on prayer. Preached also on the American side.

While in El Paso I attended the annual business meeting of our Mexican missionaries, ten in number. Though the work is painfully embarrassed for lack of funds, I was thrilled by the reports from the different fields. Certainly our work all over Mexico was never more hopeful than it is today.

Recent statistics show that Los Angeles has 1,325,000 inhabitants, and 250,000 of these are Mexicans. There are 25,000 Mexican children in the public schools of Los Angeles. I preached repeatedly to large congregations in Spanish. In the city Baptists have thirteen Mexican congregations, eight of these have been organized into churches and have an aggregate membership of 1,300 members.

I visited the teachers of the seminary which is now in vacation. They have matriculated a goodly number of most promising young preachers who are in training as the future pastors of our Mexican churches.

I have not come to California for my health, to rest or for sightseeing but on business. Having finished the Spanish commentary on Luke, I was unwilling for it to go to press without passing it through the hands and under the eye of an erudite Spanish-English scholar. Failing to secure such a critic in San Antonio or El Paso, I came on to Los Angeles, to a highly competent Mexican preacher, whom I have known intimately for nearly 40 years. He has done for me exactly what I wanted, and in a most satisfactory way. The manuscript is now in the hands of the printers in El Paso and we expect the book from the press before January 1.

I am making this trip at a minimum cost, as I am entertained everywhere by dear friends or relatives and am doing a part of my R. R. travel on a pass. Am writing from San Francisco, wearing winter clothing with overcoat. I hope to

## In Memoriam

## In Loving Memory of H. A. Moody

I cannot restrain from writing a few words in loving memory of my dear uncle Hugh Anderson Moody, one of the dearest, sweetest characters God ever gave. Uncle Hugh's consecrated life has been beautiful to see—he has finished his work, and God has called him to be with Jesus, whom he loved, and whom he trusted. I realize, however, our loss is His gain, and bow in submission by saying, Have thine own way Lord." Pray that God will bless his loved ones, to follow his blessed example, and be prepared to meet Him in that beautiful home, which the 14th chapter of John tells us about, is the sincere prayer of his broken-hearted little neice.

Ira Pearl Ritchey.

reach Leland, Miss., by the middle of September.

## MEETING AT FOREST, LA.

On the 5th Sunday in August I began a meeting closing out the following Friday in Forest, La. The church having no pastor, they asked me to hold the meeting for them. They elected me Moderator during the meeting. I preached one afternoon at Darnell. The other afternoons in the homes of sick folk. Brother M. C. Hughes was visiting his brother and was with us two days; preached two fine sermons, Monday and Monday night.

We had the largest crowds the people said ever attended the meetings. We had to leave the church Sunday and go to the school auditorium on account of crowds. The school house seats 800 people; it was overflowing every night and over two or three hundred every night could not get in. The greater part of these people were from Mississippi. We had a great revival. We got on the Mountain top Thursday, old folk's day. We have thirty-two added to the church, fifteen for baptism. Every body was anxious for the meeting to go on, asking me to come back and hold another meeting. This is a great open field for someone to work. They have a good pastor's home. Everybody rejoicing.

## RICHMOND REVIVAL

One of the greatest revivals in the history of our church at Richmond, Lee County, closed Sept. 6th, Rev. H. R. Holcomb doing the preaching. Wonderful preaching it was. Such soul-stirring messages they were as to make us love our Lord and each other more, in the old-time way. Large crowds each time, especially at the evening services were there. Twenty-seven additions to the church. Eighteen by baptism, 9 by letter. A large number of young people stood saying they would give their lives in the service of the Lord, go where he wanted them to go and do what he wanted them to do. We are very happy to have Bro. Holcomb for our pastor. We know the Lord blessed us in a special way when he let us have him for our pastor. To us he

Thursday, September 18, 1930

## THE BAPTIST RECORD

15

is the greatest pastor, preacher, teacher and leader in the world. He knows exactly how to carry on and make things go. Under his leadership we are expecting to accomplish great things in the Master's Name.

Most sincerely,  
—A member of Richmond church.

**BR—  
SOME WISE SAYINGS  
Ben Cox**

While at the very interesting Crawfordsville, Arkansas, revival, at which time twenty-nine people joined the Baptist Church, I ran across some wise sayings by a quaint old Methodist preacher. They so impressed me that I read them at the meeting that night. These sayings met with a cordial response at the meeting at Crawfordsville and also at Central Baptist Church last Sunday night. I thought perhaps others might like to have them. Here they are:

"The devil had no happy old men.  
If you live wrong you cannot die right."

The doubters don't believe in shouters.

Hell has a branch office in every carnal heart.

The worst enemy that you have is the one who wears your hat.

Knock down a hypocrite in the church and you will knock down a dozen who are leaning against him.

Being peculiar does not make you Holy. But being Holy makes you peculiar.

I would rather people shout in church than hear them snore.

If the devil is after you, it is a sure sign he hasn't got you.

If a man can have salvation and not know it, he can lose it and not know it.

I would rather be a pauper in the poor house, than a pastor where I could not speak my mind.

We cannot be saved from getting our feelings hurt, but we can be saved from squealing when they are hurt.

I don't care how high a man may jump in the meetings, so he walks straight when he comes down.

I would give all the world to be as happy as you, said a man. "That is exactly what I had to give."

When a horse begins to kick, he stops pulling. The same way with church members.

When you pray in meeting very long, others start to pray for the Lord to help you to stop.

Where two persons hold up the pastor's hands, there are a dozen to swing on his arm."

**BR—  
PRESIDENT SAMPEY BEGINS  
SECOND FIFTY YEARS  
OF PREACHING**

(Chas. F. Leek, Alumni & Pub. Sec.) On Sunday, August 24th, Dr. John Richard Sampey, president of the Southern Baptist Theological Seminary, Louisville, Ky., started on his second fifty years of preaching the gospel. He celebrated the fiftieth anniversary of his first sermon at the Broadway Baptist Church by preaching on "Eternity," the theme he used when he inaugurated his ministry at Ramer, Alabama in 1880. He has for his text the same Scripture he used in his initial message, Psalm 90:2: "Even from everlasting,

ing to everlasting, thou art God."

President Sampey was seventeen years of age when he opened his preaching career. He was at that time a student in Howard College, which was located at Marion, Alabama and from which he was graduated with high honors in 1882 at the age of nineteen. The Rev. James L. Sampey, father of Dr. Sampey, was pastor of the church at Ramer at the time.

Immediately upon the completion of his course at Howard College, Young Sampey came to Louisville and started his theological course. He finished the full course of the Seminary in three years while still only twenty-two years of age. At the conclusion of his Seminary studies in the spring of 1885 he was invited to join the faculty of the school. For forty-five years he has been teaching ministers and missionaries. Over 5000 called men from all parts of the world, have come under his teaching and his influence.

In May, 1929, after serving six months as acting-president of the Seminary, from the late President E. Y. Mullins' death in November, 1928 to The Southern Baptist Convention in May, 1929, Dr. Sampey was unanimously and unitedly selected by the Board of Trustees of the Seminary to become the school's fifth president. His election at that time was received everywhere with acclaim and since then he has demonstrated the wisdom of the choice.

**BR—  
WARNERTON, LOUISIANA**

**A Great Revival Meeting**

Our revival meeting, which began on the third Sunday at Silver

Springs Church, Pike county, Mississippi, and closed at high pitch on the fourth Sunday evening, was, as we think, a marvelous one.

Reverend Vernon S. Ellzy, a native Mississippian, but now located in Rochester, N. Y., and a graduate from that seminary, did the preaching and it goes without saying, his preaching was of the highest type, such beautiful flow of language with well chosen words, so arranged as to charm and delight the senses of the highest intellectual class. One could not listen to Brother Ellzy for eight days without feeling that the whole world was on the upward swing and would ultimately be flung into the presence of God. I cannot accept the universal brotherhood of man nor Fatherhood of God, neither do I accept the culture theory. Jesus said, "I tell you nay: but except ye repent, ye shall all likewise perish. Ye are saved by grace through faith in Christ." I could not refrain from telling Brother Ellzy that he needed a course in Strong's Systematic Theology and Christian Religion in its Doctrinal Expression.

Well, it is understood that we did not agree but he was too big and I was too small, therefore, there wasn't any attack made. I learned to love the man and God gave us a most gracious revival. Some visible results were:

1. The interest was fine from the very start and steadily grew unto the end.

2. We had large crowds at both morning and evening services and at times we had overflowing crowds.

3. There were 23 accessions to the church for baptism.

4. The church is said to be nearer together now than it has been for many years.

Now, as a token of our appreciation, the church paid Brother Ellzy about one hundred and ten dollars and the scribe does not know just what Bro. Dykes received for his efficient service as song leader. The pastor, as a matter of fact, was presented with a very fine suit of clothes and a pair of fine shoes, plenty to eat and some money.

We are all rejoicing and praising God, from whom all blessings flow. We solicit the prayers of all Christians that next year may be the greatest year in the history of the church. —A. J. Linton, Pastor.

Miss Trixie Johnson, Sec.

**BR—  
REMEMBER THE MOME COOPERATION WEEK!**

OCTOBER 19-26

BEGIN THE NEW SUNDAY SCHOOL YEAR RIGHT BY LINKING HOME AND SUNDAY SCHOOL TOGETHER.

WRITE ELEMENTARY DEPT., BAPTIST SUNDAY SCHOOL BOARD, NASHVILLE, TENN., FOR PROGRAMS AND INSTRUCTIONS.

How is your wife?"

"She's in heaven."

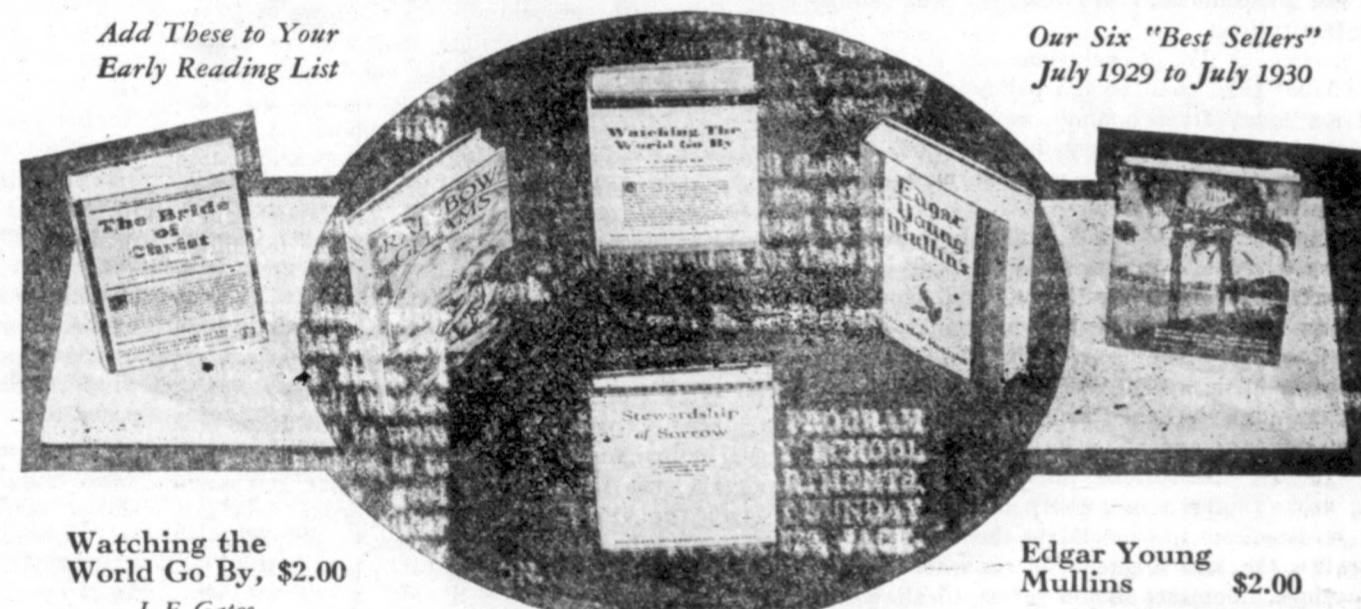
"That's good; I mean that's too bad"; then, realizing his blunder, he said, "Well, I'm surprised."

Mother (teaching son arithmetic): "Now, take the Spinks family. There is mother, daddy and baby. How many does that make?"

Bright Son: "Two and one to carry."

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Continued from page 7

the Superior of one of these orders for the number desired and they are supplied. The women receive from \$200 to \$300 per year and the men from \$300 to \$400 per year.

The cost of operation has an important bearing on the problem which the Baptists face in the establishing and maintaining of schools and other institutions. The Baptists cannot in the very nature of the case accept governmental aid in support of their institutions. Neither can they solicit help from community organizations for their institutions without surrendering their right to use these institutions as missionary agencies for the propagation of the Baptist faith.

In other words, the whole Catholic system is diametrically opposed to the Baptist principle of individualism. **System** is not a Baptist word, nor is it a New Testament principle. The New Testament insists that all things be done decently and in order, but it teaches nothing to warrant the heading up into a **System**, such as we recognize in the Catholic Church and in many man-made institutions.

Baptists cannot surrender their distinctive principles when it comes to the establishing of institutions. Baptists will never have a school system, nor a hospital system, nor any other system of institutions. They should have and will have schools, and hospitals and institutions for other purposes, but they must each bear the Baptist ear-marks of freedom, independence, distinctiveness.

The sooner Baptists see these things clearly the more quickly will they be able to detect the danger signals along the way. The greatest problem before Baptists now is the financing of their program in an age when **System** and Supervision run through every line of business. The requirements of business more and more demand centralization of authority. Baptists, however, will have to work out their destiny along New Testament lines and not along the lines of modern business requirements.

Baptists must face these conditions squarely regardless of the fact that the whole scheme of American progress contributes to the growth the development of the Catholic Church. The Catholics believe in owning property. They are on the alert to acquire the most strategic location in every new section of every city. They know that the government of this country will protect their institutions.

#### IV. Conclusions

1. What then shall be the policy of Baptists? Baptists must finance their work along lines consistent with what they believe and teach. This means that the banks must be made to see the Baptist point of view.

2. Churches should not build beyond their known resources. A church is a local institution, subject to local conditions, and should finance its program through local banks. It is against the very genius of a Baptist church to go into the open market and sell its credit to the public through a bond issue. A church is a spiritual agency and not a business enterprise.

3. Baptist institutions must be builded and their debts financed separately and individually. It is un-Baptistic to consolidate the debts and to centralize the management of separate Baptist institutions. Baptists should refuse to allow any outside influence to cause them to violate this principle.

4. Baptists should not go in debt. They believe in freedom; they boast of their liberty; they resent any sort of supervision—then why become slaves to the banks?

#### Personal Note:

Growing out of my study of the matters discussed in the foregoing article, I want to make the following recommendation:

1. That the Executive Committee of the Baptist Brotherhood of the South be asked—

(1) To serve as a Committee on Survey of Baptist debts, making a complete survey through the banks to ascertain and classify the debts of boards, institutions, and churches of the South.

(2) To visit the banking centers and hold conferences with the bankers, teaching them the

polity and methods of Baptists.

(3) To represent the banks in dealing with institutions and churches (especially churches) whose loans are in bad shape and where the Baptist credit is jeopardized. The Committee could send representatives to the churches in behalf of the banks to help them work out their problems.

I am suggesting this Committee because it does not have to borrow money, nor does it administer funds of the denomination, and can, therefore, do this service unselfishly. This Committee has men in the field who could study the situation and who have the ability to work out and execute the necessary plans.

I would also suggest that the Executive Committee of the Southern Baptist Convention at its meeting on September 10 initiate this movement by formally asking the Brotherhood Committee to act in this capacity, and at the same time ask the state conventions to join in the request.

—BR—

Continued from page 5  
that smote the image became a great mountain and filled the whole earth. Dan. 2:31-35.

A wonderful dream indeed, but still more wonderful is the interpretation, which begins with verse 36 and closes with verse 45 of chapter 2. In this brief passage the history of Gentile political world power is written from that day till Jesus comes again. No other piece of literature in the world in so brief space records events so significant. When God writes history it takes but few words. Heathen nations in ignorance, and Christians blinded by the Devil, have unconsciously fulfilled thus far this prophecy, and will finish it to every jot and little to the return of Jesus.

The dream as interpreted by Daniel in effect is this: The image as a whole was a symbol of Gentile world powers. The materials of the four different parts of the image marked the divisions of supremacy. The head being of gold, marked the first of the four which was Babylonian, Nebuchadnezzar himself being "that head of gold." The next division, composed of silver, was a symbol of the Medio-Persian empire. The third composed of brass, was a symbol of the Grecian empire, while the last composed part of iron and part of clay was a symbol of the Roman empire. The ten toes of this part of the image, as we learn from the seventh chapter of Daniel and the thirteenth and seventeenth chapters of Revelation symbolize ten kings that will be in authority in the territory of the old Roman empire immediately before Jesus comes again. In Nebuchadnezzar's dream, Jesus is symbolized by the stone that was cut out without hands and smote the image upon his feet and broke them to pieces.

From Daniel's interpretation of Nebuchadnezzar's dream, we see the fallacy of the teachings through the years that the kingdom of heaven is now on earth, and that we are engaged in "kingdom building" and "kingdom extension." How much we need to study the Bible and let the Holy Spirit teach us its meaning. While doing so, let us rejoice in the fact that Jesus will soon return, and when he does so, it will be "without sin unto salvation." Reader, have you made ready for him by repenting of your sins and trusting him alone for salvation? If you have not, may God help you to do so before it is too late.

—BR—

"Messengers of Light" is a historical study of missions, a new book by Mrs. Sadie Tiller Crawley, edited by Mr. J. E. Lamdin, and published by the Baptist Sunday School Board, of Nashville. Mrs. Crawley is said to be an experienced hand in the training of young people in the churches. This book is prepared with a view to providing a study course for Intermediates. The author begins with the birth of the missionary impulse, traces its progress in the Bible, and then rapidly in the work of outstanding messengers of the gospel to heathen lands and ungodly nations. Among these are Paul and Polycarp, Justin Martyr, Patrick in Ireland, Columba in Scotland, Augustine in England, Boniface in Germany, then Martin Luther, Carey, Judson and more recent

Baptist missionaries in many lands. It is comprehensive and quickening. It is very apt to be widely used and useful.

—BR—

Davis Memorial Church in Jackson has called Rev. J. E. Cranford and he began his ministry with them Sunday. Brother Cranford is well-known throughout the Southern part of the state, having been pastor at Kingston Church in Laurel, also at Beaumont, New Hebron and other places.

—BR—

Recently we held two meetings in Mississippi with pastor N. H. Roberts. The meetings lasted one week each. The first one was at Bear Creek. We had seventeen additions, with sixteen of them for baptism. The second meeting was at Sallis. This was our second meeting at Sallis. There were twenty four additions there, with twenty of them for baptism. Brother Roberts and his new wife are doing a splendid work in those fields. They are both consecrated, hard workers for the Lord.

—Evangelist J. W. Hickerson and wife.

—BR—

Rev. L. H. Miller, pastor of the First Baptist church of Biloxi, Miss., preached for the Earle Street Baptist Church of Greenville on the last two Sundays of August, the 24th and 31st. Brother Miller is well known in South Carolina, having been pastor of the First Baptist Church of Blackville, the president of the B. Y. P. U. work of the State, and one of our most acceptable pastor-evangelists. During his South Carolina pastorate he held meetings more than once in the city of Greenville. It is always a very great pleasure to welcome him back to South Carolina.—Baptist Courier.

—BR—

On Tuesday evening in the home of Bro. W. D. Roberson at the Gulf States Creosoting Plant, in East Jackson, the Pearl City Baptist Church was organized with 22 charter members. Bro. C. J. Olander is acting pastor until a regular pastor can be secured.

Mrs. W. D. Roberson was elected Clerk, Mr. W. H. Bosh, Treasurer, and Mr. W. W. Stevens, Sunday School Supt. A building committee was appointed to secure lot and plans for a church house. A finance committee was appointed to raise funds for the building.

—BR—

Mr. Joshua Levering, of Maryland, an active Baptist Laymen, writes to the Baptist Standard recommending that the president of the Southern Baptist Convention be not only chairman of the Executive Committee but a member of it. We had supposed he had to be a member of it to be its chairman. Mr. Levering also says:

"Upon the chairman of this committee would devolve largely the work of directing its affairs, keeping in touch with all the agencies of the denomination, as far as possible, and their financial management, in short, he should be in reality what the head of any large corporation is supposed to be."

My deliberate judgment is that in view of the grave responsibility pertaining to this position, it should be filled by a layman of wide experience in financial matters, more or less known by the denomination, and willing to give his time and labor to the work committed to it. He should be expected to fill this position for an indefinite period, subject, of course to the usual annual election by the committee. Through the experiences thus obtained the chairman would be qualified to make recommendations to the committee from time to time as might be desirable. It may, and probably will be necessary in order to secure such an one a proper salary would have to be paid him, and if so I would regard it as the best investment the Convention could make on behalf of the denomination. With such a man in charge, with the aid of an office secretary and some clerical help the work could be satisfactorily and efficiently performed."

Permit this editor to suggest that Baptists seem to be approaching the time when they must decide whether a church or a Convention is a financial corporation or a spiritual body.